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THE JOURNAL OF THE MOSCOW PATRIARCHATE

**CENTENARY
OF PATRIARCH
ALEKSIY'S BIRTH
(1877-1977)**

On December 14, 1977, the Feast of St. Philaretus the Merciful, the Moscow Theological Academy held its annual gathering which was dedicated to the 100th anniversary of the birth of His Holiness Patriarch Aleksey. The honoured presidium presided over by Patriarch Pimen. Prof. Aleksei I. Georgievsky, the principal speaker (left bottom photo) See p. 11



OF THE MOSCOW PATRIARCHATE

ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ

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of the Moscow Patriarchate

INTERVIEW

with His Holiness Patriarch PIMEN of Moscow and All Russia
by the Moscow Correspondent of the Berlin Publishers "Freie Welt"

In the new Constitution of the USSR Article 52 guarantees all citizens of the USSR freedom of confession.

Question: What is the position of the Russian Orthodox Church in society today; how does she combine loyalty to the traditional faith with conscious efforts towards the development of communist society?

Answer: The Russian Orthodox Church incorporates a considerable part of the believers in the USSR. In their religious life the children of the Russian Orthodox Church are guided by the Gospel teaching of our Lord Jesus Christ in that interpretation of it which has crystallized throughout the nearly two thousand years of Orthodoxy, whereas in their social and labour activities Orthodox Christians in our country, as well as all believers in the Soviet Union, keep to the ideals that were declared sixty years ago upon the establishment of Soviet power in Russia, in accordance with which through the selfless labour of the people our country has become a highly-developed power. A just social system has been established in the USSR, which provides for a free and all-round development and prosperity of all its citizens. We regard the tasks of socialist society, such as, for example, the benefit of the whole people and peace on earth, as consistent with Christian principles.

From the legal point of view both the religious life and the social and labour activities of Soviet citizens are an important form of the realization of the basic rights, freedoms and duties of the citizens of the USSR. The new Constitution, which guarantees Soviet citizens equality in every branch of political, economic, social and cultural life, grants every citizen of the USSR the plenitude of socio-economic, political and individual rights and freedoms, including freedom of conscience, that is the right to confess any religion (Article 52). This right is recorded in the same section (Chapter 7) reflecting the rights of our citizens to work, rest,

health protection, material security the disabled, education and other citizens' rights and freedoms.

Question: In the course of history the Russian Orthodox Church proved once again that it acts vigorously for the good of the Soviet country. Will you please cite a few examples from the Great Patriotic War?

Answer: The history of the Russian Orthodox Church is closely bound with the destiny of our country and people. The traditional patriotism of the Church was displayed particularly vividly in the periods highly trying for our Motherland, the severest and most dangerous of which was, of course, the Great Patriotic War of 1941-1945. From the first day to the last of this cruel and bloodiest of all wars the Russian Orthodox Church used all means available to support the heroic feat of our sons and daughters of the Motherland who did not spare their strength or life in their fight against the fascist hordes. In the four years of the war the clergy and laity of the Russian Orthodox Church contributed over 300 million roubles, not counting valuables, to defence needs. The money donated by the Russian Orthodox Church was used to set up a tank column named after Dimitriy Donskoi, a Russian national hero. Many clergymen and many thousands of believers were awarded military and labour orders and medals for their services to the Motherland over that period.

Question: How is freedom of confession (training of cadres, publishing activity, etc.) guaranteed by the Constitution of the USSR being implemented?

Answer: Complete freedom of religion is guaranteed for all Churches and religious associations in the Soviet Union in accordance with their own traditions and regulations is the most important result of freedom of confession guaranteed by the Constitution.

anteed by the Soviet Constitution for religious citizens in our country. The Supreme Church Authority of the Russian Orthodox Church is in charge of a wide range of varied activities covering different aspects of ecclesiastical life. It is simply impossible to give exhaustive information about the life of the Russian Orthodox Church today in an interview, so we shall have to confine ourselves to the most general data. The everyday management of the Church is carried out by the Holy Synod which is chaired by the Patriarch. All members of the Synod are hierarchs. The Holy Synod managed various aspects of Church life through a number of subordinate departments: the Chancellor's office of the Moscow Patriarchate, Department of External Church Relations, Education Committee, Publishing Department, Economic Department and Pension Committee. The Chancellor's office of the Moscow Patriarchate deals with varied questions of the internal life of the Church. The Department of External Church Relations maintains contacts of the Russian Orthodox Church with other Local Orthodox Churches, non-Orthodox Churches and associations and religious organizations. The Education Committee supervises the work of theological schools. Our Church has theological schools of two types: secondary and higher. There are secondary schools, theological seminaries, in Moscow (Zagorsk), Leningrad and Odessa. There are higher schools, theological academies, in Moscow (Zagorsk) and Leningrad. The Moscow Theological Academy has a post-graduate department. The Moscow theological schools also have correspondence courses at which priests and deacons receive their education. The Leningrad theological schools have a department for Christian youth from abroad.

The Publishing Department brings out printed publications of our Church. In recent years we brought out several editions of the Bible and of the New Testament separately in Russian. The latest edition of the Bible for the 100th anniversary of the first Bible in Russian came out in 1976. The official *Journal of the Moscow Patriarchate* comes out every month; the collection

Theological Studies, and wall and table Church calendars are published yearly. The department also publishes collections of sermons, books on liturgical practice and other religious publications needed by our Church. The Ukrainian Exarchate and some establishments of the Russian Orthodox Church abroad publish several periodicals of their own, among them *Stimme der Orthodxie* is the journal of the Central European Exarchate, published in German in Berlin. The duty of the Economic Department is to provide the parishes and monasteries of the Russian Orthodox Church with everything they need for normal church life: church plate, vestments, icons, candles, incense, etc., which are made in the appropriate workshops. The costs of the routine life of the Russian Orthodox Church as well as that of every other Church and religious association in our country, are met exclusively by voluntary donations of the believers. The Pension Committee guarantees pensions to hierarchs, clergymen and secular Church workers retired either because of age or infirmity.

Religious freedom in our country is shown clearly in the everyday life of parish communities of our Church (as well as other Churches and religious associations in our country), which is carried out unimpeded and with full observance of Church regulations and traditions.

Question: What exactly is meant by "the freedom to conduct religious rites" (including traditions and customs)?

Answer: The right "to conduct religious rites" with respect to the Russian Orthodox Church means the right to freely carry out liturgical practice on full scale in accordance with the traditions of our Church, which have been formed throughout her thousand-year history, and with the observance of the Orthodox Church Rule. This includes the entire variety of public divine services, occasional religious rites and sermons.

Question: What do you think about the Western Sovietologists' allegation that the Church is subject to oppression in the USSR?

Answer: Statements of this kind can be explained either by lack of true data

about religious life in the USSR or by a deliberate distortion of them. In our days more and more people interested in the life of our Church come to see that there are normal conditions for it in our country. Unfortunately, however, it has to be admitted that pronouncements on "the persecuted Church" in the USSR, circulated in the West, arise from a deliberate desire of certain circles hostile to our Motherland to in-

culcate ordinary people with the ideas typical of the time of the cold war about the hard position of religion in a socialist society and, thereby, to impede the process of the relaxation of tensions among countries with differing social and political systems. Naturally, the attitude of members of the Russian Orthodox Church, as well as of other believers in the USSR, towards statements like this is decidedly negative.

In conformance with the USSR foreign policy, the Russian Orthodox Church has been involved for decades already in the world peace movement. The World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations was held in Moscow in June 1977.

Question: What is the actual significance of this conference with regard to the policy of detente in Europe and in the whole world?

Answer: Throughout the whole history of her existence the Russian Orthodox Church has been most actively engaged in the service of peace on earth. It is only natural that now too she is doing her best to promote the establishment of peace among all nations. It is not surprising therefore that we were the ones to propose the holding of a world inter-religious forum in Moscow. The World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations, held from June 6 to 10, 1977, is undoubtedly of great importance for the further development of inter-religious cooperation in peacemaking. The mere fact that more than 650 eminent representatives of the Buddhist, Hindu, Judaic, Moslem, Shinto and Christian religions from 107 countries met to discuss the practical issues of the joint struggle for peace throughout the world, for disarmament and peaceful cooperation among nations is an eloquent testimony to the desire of broad layers of believers on all continents to intensify their joint labours for the establishment of universal peace and justice on earth. Another factor which added to the impact of the conference was its timeliness: now of all times, when the policy of detente is making most progress, all peacemakers, including of course the believers, should apply maximum efforts to deepen, broaden and make irreversible this positive process.

Question: How does the Russian Orthodox Church implement her aspiration to direct her ecclesiastical activity towards social justice, peace and progress?

Answer: The aspiration of the Russian Orthodox Church to do her utmost to encourage the introduction of the ideas of justice and peace into every element of social and international life is determined above all by our moral duty to implement Christ's teaching, the truth of which we confess. The Russian Orthodox Church has a great many ways of doing it. They can all be united in one notion—peacemaking in the broadest sense, that is, the establishment of peace in every sphere of life. This includes our participation in the struggle against the danger of a new world war, for a peaceful settlement of international conflicts, for curbing the arms race and universal and complete disarmament, and for the banning of force or the threat of force from relations among nations; and the supporting of all progressive endeavours in social life aimed at ensuring the plenitude of social, economic, political and individual rights and freedoms for the citizens of all countries in the world.

Question: What do the leaders of other religious associations think about the Russian Orthodox Church's activities for the benefit of peace, disarmament and social progress, and do their associations take part in them?

Answer: All Churches and religious associations in the Soviet Union are actively engaged together with the Russian Orthodox Church in various peacemaking undertakings both within the

untry and in international organizations of peace supporters, and also in peace actions carried out by religions and confessions or, as the case was at the World Conference in Moscow, in June, 1977, on the basis of inter-religious cooperation, for the benefit of peace and justice. Therefore the leaders of religious communities in our country agree unanimously on the question of the paramount importance and vital necessity for all believers to take part in peacemaking efforts. The overwhelm-

ing majority of the leaders of Churches and religious associations abroad also approve of our energetic activities in peacemaking and cooperate in this with the Russian Orthodox Church. As I have said before, the widest support and active participation on the part of the followers of different religions in the recent peace conference in Moscow is vivid proof of the welcome of our Church's involvement in the struggle for peace.

November 29, 1977

Decisions of the Holy Synod

At its meeting on December 2, 1977, under the chairmanship of the PATRIARCH, the Holy Synod

HEARD: the report by His Eminence Metropolitan Aleksiy of Tallinn and Estonia, who headed the Russian Orthodox Church delegation on its participation in the funeral of His Holiness and Beatitude David V, Catholicos-Patriarch of All Georgia.

RESOLVED: that the report be acknowledged.

HEARD: the report by His Eminence Metropolitan Aleksiy of Tallinn and Estonia, President of the Conference of European Churches, on the meeting of the CEC Presidium which took place in Manchester, England, from October 26 to 29, 1977.

RESOLVED: that the report be acknowledged.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the Moscow Patriarchate delegation's sojourn in Cyprus for the funeral of His Beatitude Archbishop Makarios, the late Primate of the Orthodox Church of Cyprus and President of the Republic of Cyprus. The delegation consisted of Metropolitan Filaret of Berlin and Central Europe and Archbishop Pitirim of Volokolamsk.

RESOLVED: (1) that the report be acknowledged;

(2) that heartfelt gratitude be expressed to the Holy Synod of the Holy Church of Cyprus for the attention accorded the Moscow Patriarchate delegation during its stay in Cyprus.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the International Theological Consultation of Faith and Order Commission of the World Council of Churches held under the theme

"The Authority of the Church as Teacher of Faith" in Odessa from October 10 to 15, 1977.

RESOLVED: (1) that the report be acknowledged;

(2) that the importance for the Churches and the ecumenical movement of the theological studies of the question of the teaching authority of the Church and a thorough elaboration by the consultation of the positions and methods of expressing the teaching authority in Church history, as well as the evaluation of changes taking place today, be noted with appreciation;

(3) that the Theological Consultation in Odessa be considered significant in the life of the WCC.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the official visit paid by His Holiness Patriarch Pimen of Moscow and All Russia, accompanied by ecclesiastical dignitaries, to His Holiness Dimitrios I, Archbishop of Constantinople the New Rome, Ecumenical Patriarch, from October 12 to 19, 1977.

RESOLVED: (1) that the report be acknowledged;

(2) that deep satisfaction be expressed at the official visit paid by His Holiness Patriarch Pimen of Moscow and All Russia to His Holiness Patriarch Dimitrios I of Constantinople, which passed in a spirit of brotherly love, and the liturgical communion, meetings and conversations which took place;

(3) that the wish of both the Churches, expressed in a spirit of sincerity and brotherly understanding, to develop closer relations for the sake of serving pan-Orthodox unity; in the preparations for the Great and Holy Pan-Orthodox Council; in the work of the World Council of Churches and the ecumenical movement as

a whole, as well as in the cause of establishing a lasting and just peace on earth, be noted with appreciation;

(4) that the common concern over problems existing between the two Churches demanding normalization for the welfare of both the Churches and the whole of Orthodoxy, as well as the agreement reached on the ways and means of considering and eliminating them, be noted;

(5) that conviction be expressed that the visit would serve to further develop and promote sisterly relations between the two Churches; to consolidate pan-Orthodox unity, and strengthen their common service for peace;

(6) that cordial gratitude be expressed to His Holiness Dimitrios I, Archbishop of Constantinople the New Rome, Ecumenical Patriarch, for the brotherly reception and hospitality accorded His Holiness Patriarch Pimen and members of his suite;

(7) that the invitation to pay a return visit to our Church and country extended by His Holiness Patriarch Pimen of Moscow and All Russia to His Holiness Dimitrios I, Archbishop of Constantinople the New Rome, Ecumenical Patriarch, and gratefully accepted, be noted with satisfaction;

(8) that profound gratitude be expressed to His Beatitude Snork Galoustian, the Armenian Patriarch of Constantinople, for the attention and hospitality accorded His Holiness Patriarch Pimen and those accompanying him during their visit to the centre of the Armenian Patriarchate in Istanbul;

(9) that the heartfelt hospitality shown by the city governor to His Holiness Patriarch Pimen and members of his suite be noted as a testimony to the friendly relations existing between the peoples of Turkey and the Soviet Union.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the visit of the Russian Orthodox Church delegation led by His Holiness Patriarch Pimen of Moscow and All Russia to the People's Republic of Bulgaria at the invitation of His Holiness Patriarch Maksim of Bulgaria for the celebrations of the 100th anniversary of the country's liberation from foreign oppression.

RESOLVED: (1) that the report be acknowledged;

(2) that deep satisfaction be expressed at the participation of His Holiness Patriarch Pimen and members of the delegation in the celebrations of the 100th anniversary of Bulgaria's liberation from the Ottoman yoke and at the brotherly meetings between the Primates of the two Sister Churches which took place during the visit;

(3) that the exceptional attention and cordiality with which the Bulgarian people received the Russian Orthodox Church delegation led by His Holiness Patriarch Pimen as well as the brotherly love and hospitality shown the Head of the Russian Orthodox Church and members of the delegation by the Plenitude of the Bulgarian Church be noted with deep satisfaction;

(4) that heartfelt gratitude be expressed for the attention accorded the Russian Orthodox Church delegation headed by His Holiness Patriarch Pimen by the executives of the People's Republic of Bulgaria testifying to the inviolable brotherhood of the peoples of Bulgaria and the Soviet Union;

(5) that the visit be considered a clear testimony to the indissoluble unity existing between the two fraternal nations which have tightened their bonds of friendship over the centuries thereby presenting an example of genuine mutual respect and brotherhood to the world;

(6) that profound gratitude be expressed to His Holiness Patriarch Maksim of Bulgaria and the Holy Synod of the Bulgarian Church for the invitation extended to the Russian Orthodox Church delegation to participate in the anniversary celebrations of the Bulgarian people. Cordial appreciation be expressed for the hospitality and attention accorded His Holiness Patriarch Pimen and members of his suite.

HEARD: the report by His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, on the regular session of the Working Committee of the Christian Peace Conference which took place at the Evangelical Academy in Arnoldshain, FRG, from November 8 to 11, 1977.

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed at the work of the session which was carried out in a spirit of Christian brotherhood and understanding;

(3) that the thorough elaboration by the participants in the meeting of urgent Christian peace-making problems be noted. That the documents adopted by the members of the Working Committee—declarations on Southern Africa, Statement on the Middle East, Resolution on the Neutron Bomb, and The Appeal to Non-Governmental Organizations—be approved. That the hope be expressed that the decisions of the session would serve to strengthen the CPC's contribution to the consolidation of international peace and justice;

(4) that gratitude be expressed to Dr. Herbert Mochalski, CPC Vice-President, to Dr. Hermann Hild, President of the Evangelical Church

Hessen-Nassau, and to Dr. Martin Stör, Director of the Evangelical Academy in Arnoldshausen, for the brotherly reception and hospitality accorded the Russian Orthodox participants in the meeting.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the meeting of the Economy and Politics Commission of the Christian Peace Conference which took place in Zagorsk from November 15 to 18, 1977.

RESOLVED: that the report be acknowledged.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the visit to the Soviet Union from November 15 to 27, 1977, of the Roman Catholic Church delegation representing the Roman Curia headed by Monsignor Jerom Hamer. The visit took place at the invitation of the Moscow Patriarchate.

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed at the meetings and conversations held by the representatives of the Moscow Patriarchate and the Roman Catholic Church delegation which will serve as a creative contribution to the development of relations between the two Churches.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the visit of the delegation from the Jerusalem Church headed by Archbishop Konstantinos of Iakoupolis, Patriarchal Epitropos.

RESOLVED: (1) that the report be acknowledged;

(2) that deep satisfaction be expressed at the visit of the Holy Jerusalem Church delegation which testifies to the sincerity of relations existing between the Moscow Patriarchate and the Holy Church of Jerusalem, the Mother of All Churches.

CONSIDERED: the celebration of the 60th anniversary of the restoration of the Patriarchate in the Russian Orthodox Church.

RESOLVED: (1) that the celebration of the 60th anniversary of the restoration of the Patriarchate in the Russian Orthodox Church should take place in the latter half of May 1978;

(2) that the commission of the following measures for the preparation and carrying out of the celebration be approved:

(1) His Eminence Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, Chairman of the Holy Synod Commission on Christian Unity and Inter-Church Relations—chairman of the commission;

(2) His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine;

(3) His Eminence Metropolitan Aleksi of Tallinn and Estonia, Chancellor of the Moscow Patriarchate;

(4) His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations of the Moscow Patriarchate;

(5) His Grace Archbishop Pitirim of Volokolamsk, Head of the Publishing Department;

(6) His Grace Archbishop Vladimir of Dimitrov, Rector of the Moscow Theological Academy and Seminary;

(7) His Grace Archbishop Khrizostom of Kursk and Belgorod, Deputy Head of the Department of External Church Relations of the Moscow Patriarchate;

(8) Archimandrite Ieronim, Father Superior of the Trinity-St. Sergiy Lavra;

(9) Archpriest Maftei Stadnyuk, Deputy Head of the Economics Department of the Moscow Patriarchate;

(10) Aleksei S. Buyevsky, Secretary of the Department of External Church Relations of the Moscow Patriarchate;

(11) Boris S. Kudinkin, a staff member of the Department of External Church Relations;

(12) Protodeacon Vladimir Nazarkin, a staff member of the Department of External Church Relations—secretary of the commission.

+ PIMEN, Patriarch of Moscow and All Russia

MEMBERS OF THE HOLY SYNOD:

+ NIKODIM, Metropolitan of Leningrad and Novgorod, Patriarchal Exarch to Western Europe

+ FILARET, Metropolitan of Kiev and Galich, Patriarchal Exarch to the Ukraine

+ YUVENALIY, Metropolitan of Krutitsy and Kolomna

+ DAMIAN, Archbishop of Volyn and Rovno

+ GEDEON, Archbishop of Novosibirsk and Barnaul

+ KHRIZOSTOM, Archbishop of Kursk and Belgorod

+ ALEKSIY, Metropolitan of Tallinn and Estonia, Chancellor of the Moscow Patriarchate

Message of Pope PAUL VI

To His Holiness PIMEN, Patriarch of Moscow and All Russia

The words of cordial and fraternal greeting addressed to us by Your Holiness on your own behalf and on behalf of the Russian Orthodox Church on the occasion of our 80th birthday gave us great joy. We thank you with all our heart.

We were particularly impressed by your observations concerning our efforts towards rapprochement among Christians, and towards peace and justice in the world. In fact, ever since our election to the See of St. Peter the Apostle we have always regarded the dialogue among Christians and the dialogue of the Church with the world today among the principal tasks of our pontifical ministry. It is from this point of view that we rejoice at the fact that the theological conversations and frequent meetings of our Churches' representatives have already yielded positive

results. We shall continue to accord them our encouragement and benediction.

In doing so we hope through God's grace and in the spirit of free and loyal cooperation to find a solution to all the problems, both ancient and recent, which exist between our Churches, and to intensify our fraternal ties more and more in order to finally reach the plenitude of ecclesiastical communion, will be commanded by the Lord of the Church and demanded by our ministry to the world, which so badly needs Him and His Life-Giving Gospel.

We thank you again, dear brother, for your wishes, and assure you of our prayers for you and your pastoral labours and of our fraternal love to you in Christ.

Pope PAUL VI

Vatican, October 12, 1977

Meeting in Chambesy

In conformity with the joint agreement on closer contacts between the Constantinople and Russian Orthodox Churches reached during the visit paid by His Holiness Patriarch Pimen to His Holiness Patriarch Dimitrios I, an unofficial consultation of representatives of both Local Orthodox Churches took place on December 3-5, 1977, in Chambesy, near Geneva, at the Orthodox Centre of the Constantinople Patriarchate, which discussed questions of common interest.

From the Constantinople Orthodox Church Metropolitan Meliton of Chalcedon, Metropolitan Gabriel of Colonia and Metropolitan Paul of Sweden took part in the consultation.

With the exception of Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, who for health reasons could not attend the conversations, the Russian Orthodox Church was represented by Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of

External Church Relations, and Archbishop Kirill of Vyborg, Rector of the Leningrad Theological Academy and Seminary.

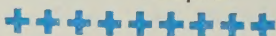
The conversations passed in a spirit of brotherly love, unanimity, cooperation and mutual understanding.

CHRONICLE

On November 29, 1977, Archbishop Khristofor of Kursk and Belgorod, Deputy Head of the Department of External Church Relations, received Canon Eric Staples, Chaplain of the British Embassy in the USSR, at the latter's request.

On December 2, Bishop Iov of Zaraisk, Deputy Head of the Department of External Church Relations, received in his office a group of eminent representatives of the Federation of the Evangelical Churches in the GDR headed by Dr. Siegfried Platt, Deputy Bishop of the Evangelical Church in Greifswald. Among the representatives were Dr. Hartmut Mitzenheim, Oberkirchenrat of the Evangelical Lutheran Church in Tübingen, and Manfred Stolpe, Secretary of the Federation of the Evangelical Churches in the GDR.

A. Buyevsky, Secretary of the Department of External Church Relations, was present at the reception.





ST. INNOKENTIY, BISHOP OF IRKUTSK

Feast days—November 26 (December 9), his departure (1731)
and February 9 (22), the invention of his relics (1805)



**HIS EMINENCE
YUVENALIY
MADE METROPOLITAN
OF KRUTITSY AND
KOLOMNA**

Metropolitan Yuvenaliy of Krutitsy and Kolomna celebrated the Divine Liturgy in the Dormition Church at the Novodevichy Convent in Moscow, on June 26, 1977, Sunday after Pentecost. Below is a photograph of the Dormition Church in the Novodevichy Convent in Moscow.



Services Conducted by His Holiness Patriarch PIMEN

NOVEMBER

November 17 (4), the Feast of St. Annicius the Great, was the 20th anniversary of His Holiness Patriarch Pimen's episcopal consecration (1957). On the eve, His Holiness conducted All-Night Vigil in the Patriarchal Cathedral together with Metropolitan Yuliy of Krutitsy and Kolomna, Archbishop Pitirim of Volokolamsk and Archbishop Khrizostom of Kursk and Gorod. Divine Liturgy was celebrated by Patriarch Pimen in the Patriarchal Cathedral together with the same hierarchs and Archbishop Vladimir of Mitrov. Among the concelebrants was Archimandrite Niphon, Dean of the Pechenogino Podvorye, and Archimandrite Naum, Dean of the Bulgarian Podvorye.

On November 20 (7), the 25th Sunday after Pentecost, His Holiness Patriarch Pimen celebrated Divine Liturgy in the Patriarchal Cathedral. The Liturgy was attended by the delegation from the Roman Catholic Church. On the eve, Patriarch Pimen conducted All-Night Vigil in the same cathedral together with Metropolitan Antonios of Athens (Church of Hellas).

On November 21 (8), the Synaxis of St. Michael the Archangel and All the Holy Heavenly Host, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Patriarchal Cathedral. After the All-Night Vigil Patriarch Pimen attended the panikhida for his father, Patriarch Alexius.

On November 22 (9), the Feast of the Presentation of the Mother of God "Swift to Hearken", His Holiness Patriarch Pimen attended Divine Liturgy and, on the eve, All-Night Vigil in the Domestic Chapel of the Vladimir Icon of the Mother of God at the Patriarchate.

On November 27 (14), the 26th Sunday after Pentecost, the Feast of St.

Philip the Apostle, His Holiness celebrated Divine Liturgy in the Patriarchal Cathedral and, on the eve, conducted All-Night Vigil in the Church of Resurrection (Voskresenie Sloveschcheye), Aksakov Lane, Moscow, where there is a side-chapel dedicated to St. Philip.

On November 30 (17), the Feast of St. Nikon of Radonezh, His Holiness Patriarch Pimen attended Divine Liturgy in the Refectory Church of St. Sergiy at the Trinity-St. Sergiy Lavra, and, on the eve, All-Night Vigil in the Trinity Cathedral at the Lavra.

DECEMBER

On December 1 (November 18), the Feast of St. Platon the Martyr, the name day of Metropolitan Platon (Levshin) of Moscow († November 11, 1812), His Holiness Patriarch Pimen attended Divine Liturgy in the Domestic Chapel of St. Philaretus the Merciful in the Patriarchal Chambers at the Trinity-St. Sergiy Lavra.

On December 2 (November 19), the day of the departure of Metropolitan Filaret (Drozdov) of Moscow († November 19, 1867), Patriarch Pimen attended Divine Liturgy in the domestic chapel of the Patriarchal Chambers at the Trinity-St. Sergiy Lavra.

On December 4 (November 21), the 27th Sunday after Pentecost, the Feast of the Presentation of the Mother of God in the Temple, as well as on December 11 (November 28), the 28th Sunday after Pentecost, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral.

December 7 (November 24) is the Feast of Catherine the Great Martyr. On the eve His Holiness Patriarch Pimen together with Bishop Iov of Zaratinsk conducted All-Night Vigil in the Moscow Church of the Deposition of the Lord's Robe, where there is a side-chapel dedicated to St. Catherine.

20th Anniversary of the Episcopal Consecration of the Russian Church Primate

On November 17, 1977, the Feast of St. Joannicius the Great, marked His Holiness Patriarch Pimen's twenty years of episcopal ministry. On this important occasion All-Night Vigil and Divine Liturgy were held by an assembly of members of the episcopate and clergy in the Patriarchal Cathedral of the Epiphany.

After a thanksgiving moleben, Metropolitan Yuvenaliy of Krutitsy and Kolomna greeted His Holiness Patriarch Pimen warmly. His Holiness responded to the greeting with a brief address.

In the evening, Patriarch Pimen gave a reception which was attended by the hierarchs who had taken part in the divine services earlier that day, the deans of the podvoryes and representatives of the Moscow clergy. V. A. Kuroyedov, Chairman of the USSR Council for Religious Affairs, and his deputy V. G. Furov were at the reception and greeted Patriarch Pimen.

* * *

On November 4, 1957, Archimandrite Pimen (Izvekov), Father Superior of the Trinity-St. Sergiy Lavra, was designated Bishop of Balta, Vicar of the Odessa Diocese, by decision of His Holiness Patriarch Aleksiy and the Holy Synod.

On November 17, 1957, the 23rd Sunday after Pentecost (also the Feast of St. Joannicius the Great), His Holiness Patriarch Aleksiy, Archbishop Boris of Odessa and Kherson, Archbishop Nektariy of Kishinev and Moldavia, Bishop Innokentiy of Kirovograd and Nikolaev and Bishop Nestor of Pereyaslav-Khmel'nitsky solemnized the consecration of Archimandrite Pimen as Bishop of Balta in the episcopal Cathedral of the Dormition in Odessa.

In his address at his nomination as bishop the day before Archimandrite Pimen said: "It is especially significant to me that my election took place on the Feast of the Kazan Icon of the Mother of God... Significant also is the fact that my consecration to episcopal grace will take place in this majestic

cathedral whose heart is the Kasperovskaya icon of the Mother of God, deeply venerated by me since long ago. It is also a testimony that our Heavenly Mother will not deny me Her intercession" (*JMP*, 1957, No. 12, p. 19 Russian edition).

And even now every time he visits Odessa His Holiness genuflects before the revered Kasperovskaya icon of the Mother of God in the episcopal Cathedral of the Dormition.

On November 17, 1977, Metropolitan Sergiy of Odessa and Kherson led the thanksgiving moleben before the Kasperovskaya icon of the Mother of God.

Metropolitan Sergiy in his speech drew attention to Patriarch Pimen's multifaceted ecclesiastical and peacemaking activity and called on the clergy and laity to offer up specially fervent prayers on this day memorable for His Holiness.

After the moleben, "Many Years" was sung to His Holiness.

On the same day Metropolitan Sergiy sent a telegram of greetings to His Holiness.

* * *

On November 17, 1977, in the St. George Chapel at the episcopal Cathedral of the Dormition in Vladimir Archbishop Vladimir of Vladimir and Suzdal celebrated Divine Liturgy and held a thanksgiving moleben.

The archpastor delivered an address in which he mentioned that His Holiness Patriarch Pimen had carried out his pastoral ministry as hieromonk till 1946 in the Cathedral of the Annunciation in Murom in the Vladimir Diocese. "His Holiness the Patriarch said His Grace, 'is a direct patron and benefactor of our cathedral. When the capital renovation of the cathedral began, the Moscow Patriarchate with His Holiness's blessing twice subsidized the project with considerable allocations from its funds. This has provided for an earlier completion of the restoration and beginning of divine services in the Cathedral.'" His Grace called on the members of the church com-

Commemoration of His Holiness Patriarch Aleksiy

(1877-1970)

Believers always remember the name of His Holiness Patriarch Aleksiy, and they remember it with reverent and grateful prayer.

The Moscow Theological Academy and the Trinity-St. Sergiy Lavra have by reason and the privilege to remember His Holiness Aleksiy more than anyone else and in a special way: it is here that he started his monastic labours and took a course of theological studies, and more than that—he was Holy Archimandrite of the Lavra. He lavished paternal care on the theological schools “at the Trinity”, having initiated their revival (and founded the Church Archaeological Collection—the academic museum of ecclesiastical art, which was later named after him), and it was in the Lavra that he was interred. The academic administration allocated two rooms in the museum for expositions devoted to Patriarch Aleksiy. The showcase displaying the Patriarch’s many regalia is particularly interesting. Among the decorations are four Orders of the Red Banner of Labour—the recognition of Patriarch Aleksiy’s patriotic services to the State.

the Moscow Theological Academy

His Holiness Patriarch Aleksiy’s hundredth birthday was ceremoniously celebrated twice at the academy in 1977. The annual convocation always held on October 14 simultaneously with the academy’s patronal feast day—the Feast of the Protecting Veil of the Mother of God—was dedicated to Patri-

arch Aleksiy’s commemoration: the main part of the day—the traditional speech—was about one of the many aspects of his ecclesiastical activity and was called “The Holy Land in the Life and Activity of His Holiness Patriarch Aleksiy”. The speech was delivered by Archpriest Nikolai Smirnov, a lecturer at the MTA.

The enthronization of His Holiness Patriarch Aleksiy, said Archpriest Nikolai Smirnov, started a new period of particularly intensive relations between the Russian Church and the Church of the Holy City of Jerusalem.

His Holiness Patriarch Aleksiy’s direct fraternal communion with the Eastern Patriarchs and their representatives, which began at the 1945 Local Council in Moscow, was continued and further developed in His Holiness’s pilgrimage over the Middle East countries in May-June 1945.

In his speeches His Holiness Pimen repeatedly mentioned the reverential feelings that his visit to the Holy Land and prayerful communion with the Mother of All Churches, the Holy Church of Jerusalem, have stirred in him. Thus, after divine service in the Church of the Resurrection he said: “Forever we retain in our heart this blessing of the Mother of all Churches. And this blessing we shall take with us to our Motherland as a blessing of the Church of Jerusalem to our native Russian Church and Russian people. We believe that this communion in prayer between our Churches will be the source of grace-endowed comfort for you and us. It will further contribute to consolidating the ties between our Ortho-

to apply all their efforts to an early completion of the restoration of the Cathedral.

After the moleben, “Many Years” was sung to His Holiness.

Archbishop Vladimir addressed the clergy and laity exhorting them to always remember their duties to their spiritual master and father and to pray

zealously that God may grant him spiritual and bodily strength for many years to come.

* * *

Grateful prayers to the Lord were being offered up that day in every diocese—both in parish churches and in cloisters of the Russian Church.

dox Churches" ("JMP", 1945, No 8, p. 26).

This was the first visit to the Holy Land by a Primate of the Russian Orthodox Church who paid homage to its shrines on behalf of the whole of the Russian Orthodox Church and offered up before them a fervent prayer for her Plenitude. This visit started direct personal contacts between the Primates of the Russian and Jerusalem Sister Churches and laid the basis for the further development and strengthening of friendly ties between these two Churches. The arrival of the Primate of the Russian Church roused the Russian people in Palestine, who had long lost contact with their native land, and drew their hearts to him. Some time later the Russian Orthodox Mission in Jerusalem was restored in the bosom of the Holy Mother Church under the paternal omophorion of the Patriarch of Moscow and All Russia. Personally for His Holiness Patriarch Aleksiy, his visit to the Holy Land and prayerful veneration of its shrines were the blessing of God for the beginning of his high and extremely intensive ministry as patriarch.

Fifteen years later His Holiness Patriarch Aleksiy undertook a second pilgrimage to the shrines of the East and arrived to the Holy City of Jerusalem on December 15, 1960.

His Holiness Patriarch Aleksiy's second pilgrimage to the Holy Land was a new and convincing confirmation of his devout reverence for the Holy Land and its shrines, his fraternal love for His Beatitude Patriarch Benediktos; it stimulated a further development and strengthening of friendly ties between the Russian Church and the Church of Jerusalem, and also other Orthodox and non-Orthodox Churches, as well as increasing the authority of the Russian Orthodox Mission in Jerusalem. This visit was written down in the history of both the Churches and of the entire Orthodoxy as an outstanding event.

His Holiness Patriarch Aleksiy showed unflagging concern for the material and spiritual life of the mission. He also kept the Gorniy Convent under his care, which was every now and then joined by new nuns.

In 1964 an event of no small importance took place: after a half-a-century

break traditional pilgrimages to the Life-Giving Sepulchre of the Lord in the Holy Land were resumed. Group pilgrimages were timed to take place during the greatest Christian holidays—Holy Easter and Christ's Nativity.

The last link in the chain of fraternal communions between the Russian and Jerusalem Churches within the span of His Holiness Patriarch Aleksiy's life was His Beatitude Patriarch Benediktos's visit to the Moscow Patriarchate in 1968.

His Beatitude Patriarch Benediktos's visit to the Russian Church is of great historical significance. But it also has, as we see it, a subjective providential meaning personally for His Holiness Patriarch Aleksiy.

After twenty-five years of his patriarchal ministry, at the end of Patriarch Aleksiy's life, the Primate of the Church of Jerusalem came from Jerusalem to convey to him the blessing of the Life-Giving Sepulchre of the Lord. Once again, and now for the last time, he received, as though directly, benediction from the Holy Land...

The entire highly beneficial activity of His Holiness Patriarch Aleksiy, Archpriest Nikolai Smirnov said in conclusion, is carried on after his death by his successor—now living Patriarch Pimen—who promotes, strengthens and improves on every good and useful practice initiated by his predecessor with regard to the Holy Land.

On December 14, a traditional academic evening gathering was held in the Moscow Theological Academy. As a rule, these gatherings at the academy are devoted to commemorating some important past event in the life of the Russian Orthodox Church. For the last three years they have been devoted to anniversaries: in 1975—the 100th anniversary of the death of the academy rector, Archpriest Aleksandr Gorsky; in 1976—the 100th anniversary of the first synodal translation of the Bible. In 1977, the gathering was dedicated to the 100th birthday of the late Primate of the Russian Orthodox Church, His Holiness Patriarch Aleksiy.

At 18:50 lecturers and students of the Moscow theological schools and guests gathered in the academy's Assembly Hall. Everyone was looking for



Archimandrite Ieronim, Father Superior of the Trinity-St. Sergiy Lavra, saying a panikhida at the tomb of His Holiness Patriarch Aleksiy in the Church of All the Saints Who Shone Forth in the Land of Russia, November 9, 1977

rd to seeing the high guest, His Holiness Patriarch Pimen of Moscow and Russia, who was to honour the academic festival with his presence.

At 19:00 sharp His Holiness entered the hall accompanied by Archbishop Vladimir of Dmitrov, the academy's rector, Archbishop Pitirim of Volokolamsk, the academy's professor, Archimandrite Aleksandr, assistant rector, and Archimandrite Ieronim, the Lavra's Father Superior. The prayer to the Holy Spirit, "Heavenly King" was sung. His Holiness gave the assembly his patriarchal blessing. The academy's rector Archbishop Vladimir thanked His Holiness on behalf of the Moscow theological schools for the honour accorded them, for the opportunity presented to participants to meet their Patriarch.

Aleksei I. Georgievsky, an eminent professor at the academy, was given the honour to deliver a speech.

The honourable professor, participant in the 1945 Local Council con-

vened to elect the Patriarch, had entitled his speech "The Great Helmsman of the Russian Orthodox Church". It presented the unfading image of the hierarch in vivid colours and with heartfelt love and a deep feeling of reverence for the late Patriarch. Pastor, guardian of souls, ecumenical worker, peacemaker—these are only some of the aspects of the late Patriarch's activity described in the speech.

"While still the Patriarchal Locum Tenens," said Aleksei Georgievsky, in particular, "opening the reviving Moscow theological schools,—which were intended to, and have taken over from the old Moscow Theological Academy—on June 14 (1), 1944, the Feast of St. Justin the Martyr, he said then: 'The old theological school had been staid, profound, exacting and, at times, severe. Good remembrances, honour and glory to it! It has produced a galaxy of hierarchs, pastors and theologists, modest but most hardworking people in science and life.' Congratulating the lec-

turers and students on the beginning of academic year, the hierarch referred to them as 'lovers of wisdom, for they have been brought here by their love of spiritual Christian wisdom: some to teach and some to be taught'. 'If you desire to absorb spiritual wisdom,' said His Holiness, addressing the students, 'to later put your knowledge and strengths at Christ's feet, to devote them exclusively to serving His Church, this heightens the value of your good endeavour and gives us, the ministers of Church, the uplifting hope that you will, in due time, serve her as spiritually enlightened pastors.' Patriarch Aleksiy said unforgettable and spiritually moving and edifying words at the inaugural ceremony in our academy's Church of the Protecting Veil here in the Trinity-St. Sergiy Lavra: 'The Lord has sent us a great gift of His Grace—the holy church consecrated today. This church in honour of the Protecting Veil of the Mother of God has become the heart of this theological school, its sanctuary, a ladder reaching up to Heaven for prayers and faith to ascend to the Throne of God. So let us be worthy of this gift of God; let us continually rekindle the fire of love in ourselves for everything Divine and sacred, keeping in mind that every one of us is a temple of God's Spirit dwelling in us.'

"Among manifold hierarchal concerns of Patriarch Aleksiy, his administering of our Holy Trinity-St. Sergiy Lavra occupied a special place. The Patriarch was the one who reinstated it and had it restored.

"The Lavra, as before, is made uniquely beautiful by the magnificent cathedrals and churches which are now renovated with the blessing and through the orders of His Holiness Patriarch Pimen, and through the efforts of Archimandrite Ieronim, its Father Superior, who shares his feat of work and prayer with all the God-loving monks of the Lavra."

Professor Konstantin E. Skurat, Docent Konstantin M. Komarov, Archpriest Ioann Sorokin, a lecturer at the OTS, and Archbishop Pitirim of Volokolamsk, Professor at the MTA, who had all been His Holiness Patriarch Aleksiy's subdeacons, spoke of their memories of him.

The academy's professor Konstantin E. Skurat described Patriarch Aleksiy's treatment of divine service and his concern for a proper order to be kept in church.

"Whatever the divine service," said Konstantin Skurat, "it was all celebrated with great reverence, from first to last. Silence and order were kept in the altars, truly as in God's house. The slightest deviations were immediately noted and corrected by His Holiness."

Konstantin Skurat mentioned a remarkable quality of the late Patriarch—his amazing punctuality. The Patriarch was never late for divine service and arrived always at exactly the same time, when the cathedral clock was striking.

There were no outward affectation, religious feeling and no pose in His Holiness Aleksiy's officiating at divine service. Everything about him was permeated with lofty ecclesiastical simplicity, pastoral prayerful spirit and genuine reverential piety and humility. His Holiness pronounced every word of church prayer distinctly, coherently and with feeling.

"His Holiness," Professor Konstantin Skurat said in conclusion, "paid a lot of attention to the condition of church vestments, the church plate, icons and the entire interior and exterior appearance of church buildings, so that everything should be clean, neat, tidy and beautiful. In a church, wrote His Holiness Patriarch, which is not only a place of common prayer but also of the special presence of God Himself, everything should be thought of, foreseen and made to put the worshippers in a special mood, everything should serve the single purpose of rousing and maintaining a prayerful spirit, edifying and strengthening in faith. There should be an all-pervading air of reverend lofty feeling and spiritual beauty; everything should touch the soul, edify and raise it to Heaven..."

Docent Konstantin Komarov in his speech pointed out the role played by the Lavra of St. Sergiy in the late Patriarch's life. He emphasized the fact that the St. Sergiy Lavra has given three Patriarchs to the Russian Church—His Holiness Ioasaf II, who headed the Russian Church from 1667 till 1672.

s Holiness Aleksiy and the present patriarch Pimen.

“Quite recently you, Your Holiness,” said Konstantin Komarov, addressing patriarch Pimen, “and members of our church delegation were in Bulgaria, taking part in the festivities on the occasion of the 100th anniversary of the liberation of the Bulgarian people from the Ottoman enslavers.

“It so happened that His Holiness Patriarch Aleksiy had enjoyed the special privilege of being the first of Russian Patriarchs to visit Bulgaria, a country dear to his heart. His Holiness Patriarch was three times a welcome and most precious guest of the Bulgarian Orthodox Church: in 1946, 1957 and 1962.

“On his last journey to Bulgaria Patriarch Aleksiy said: ‘...My companions and I are sincerely happy to be once again in fraternal Bulgaria with her beautiful nature, her sights of unparalleled beauty and sweet-smelling roses. We can smell the fragrance of these roses in our churches, coming from the sacred chrism which contains attar of roses as one of its ingredients, and also from the shrines anointed with attar of roses; we recall our visit to the wonderful Kazanlik Valley of Roses.’ (Patriarch Aleksiy. *Slova, Rechi...*—Addresses, Speeches... Vol. IV, pp. 201-2).”

Archpriest Ioann Sorokin, a lecturer and representative of the Odessa seminary, made a review of the collection of memoirs about Patriarch Aleksiy’s visits to the Odessa patriarchal residence, compiled by His Eminence Metropolitan Sergiy.

Archbishop Pitirim of Volokolamsk, head of the Publishing Department of the Moscow Patriarchate, Professor at the Moscow Theological Academy, reproducing the radiant image of the late patriarch, emphasized that his activity was multifaceted and could not be adequately described in a brief speech. Attempts to give an all-round account of the image involuntarily produce a limited picture. Archbishop Pitirim said that it is difficult to describe in words the personality of His Holiness Patriarch Aleksiy, so richly endowed by God. His Holiness Patriarch Aleksiy radiated inner light, the secret of which probably

lay in the high veneration for the sacred and holy, which was inherent in His Holiness Patriarch Aleksiy.

His Holiness Patriarch had an unusually vigorous and active gift for never being indifferent towards what was going on before his eyes nor towards the developments in his inner life.

In the final part of the evening tapes with recordings of His Holiness Patriarch Aleksiy’s voice were listened to.

The participants of the gathering sang “Eternal Memory” to the late Primate.

After the speeches, the choir of the academy and seminary students led by Mark Trofimchuk, teacher of church singing, sang a number of hymns.

The choir’s performance was also attended by the participants in the Conference of the Heads and Representatives of Churches and Religious Associations of the USSR, which was held in the Lavra that day and which condemned the plans to produce the neutron bomb as dangerous to peace and security.

At the end of the evening Archbishop Vladimir once more thanked His Holiness Patriarch Pimen and stated that in the person of His Holiness the Russian Church has a worthy successor to the late Patriarch Aleksiy. “It is God’s special grace and tremendous luck for our Holy Church,” said His Grace, “that in the recent years the Lord has raised in Russia the two great Primates of the flesh and blood of their own people—the late Patriarch Aleksiy and his worthy successor, the now thriving and prospering Patriarch Pimen—who through their feats and high obedience to God and people serve the cause of renewing and salvation, and have written, and still will, glorious pages in the history of God’s Church in our country.”

The evening was concluded with the singing of the prayer to the Mother of God “It Is Meet”. Then His Holiness the Patriarch blessed all those present. The participants of the gathering left the Assembly Hall, taking with them a feeling of deep gratitude to the sponsors and organizers of the memorial meeting. They were granted pleasant moments of recollection and meditation.

Archpriest VLADIMIR KUCHERYAVY,
lecturer at the MTS

In the Trinity-St. Sergiy Lavra

The days of a special commemoration of His Holiness Patriarch Aleksiy of Moscow and All Russia (November 9—his birthday; February 4—the day of his enthronization; February 25—his name day, and April 17—the day of his death) are traditionally celebrated in the Trinity-St. Sergiy Lavra. In 1977, however, in connection with His Holiness Patriarch Aleksiy's 100th birthday which was widely celebrated in the Russian Church, the commemoration of the late hierarch was conducted with particular solemnity. On the eve of the feast-day, after an evening service, the Superintendent Dean of the Trinity-St. Sergiy Lavra, Hegumen Evseviy, delivered a short address before the believers, asking them to join him in his prayer for the late Patriarch. Afterwards all the monks held a panikhida led by Archimandrite Matfei.

On November 9 His Holiness Patriarch Pimen held Lity for the Dead in the church dedicated to All the Saints Who Shone Forth in the Land of Russia, in the Trinity-St. Sergiy Lavra, where His Holiness Patriarch Aleksiy is buried. Archimandrite Ieronim, the Lavra's Father Superior, celebrated the early Divine Liturgy at that church, assisted by an assembly of the Lavra archimandrites. The academy choir sang solemnly and devoutly, as the late Patriarch used to ask. Archimandrite Evlogiy delivered a sermon in which he demonstrated the importance of the pontifical feat of the late Patriarch.

He said: "Today the Russian Orthodox Church is praying for the repose in the Lord of the Patriarch Aleksiy whom we shall long remember and whose 100th birthday it would have been today. The Lord God granted him a long life. He only just missed this rare anniversary. But we shall always keep alive in our memory his radiant and pure image, his Christian soul full of reverence for God, his archpastoral love for the people of God, concerned with their spiritual renewing, and his patriarchal ministry in the Church of Christ for a quarter of a century.

"Considering the long life of the late hierarch, we see that there is a stamp of the chosen one on him, whom Divine

Providence placed under such historical conditions when the Church and Motherland particularly needed his guidance as pastor and when his rich endowments could be best used.

"The late Patriarch is especially dear to us, the Lavra inmates, because he directly administered our spiritual life in the Lavra—his spiritual yard—the Monastery of St. Sergiy. The Lavra owes him its revival in every sphere of its life. The Trinity-St. Sergiy Lavra knew the late Patriarch as a wise hierarch through whose labour and cares the icon-lamps were rekindled by the shrine with St. Sergiy's holy relics, and monastic endeavours were revived. The Lavra knew the late Patriarch as a zealous and humble servant of the Throne of God. Co-officiating with His Holiness Patriarch Aleksiy was always a great joy and a unique lesson for the Lavra's inmates. He taught us prayer as the basis of spiritual life and salvation, for he himself was a great supplicant for the Church of God, for all the countless Russian flock and for every one of us. The Lavra was his spiritual home and it also became his eternal repose. It is highly meaningful that this great hierarch of our Church finally rested in peace in the Church of All the Saints Who Shone Forth in the Land of Russia after he had proved a worthy successor of their high ministry to the Church and to the world.

"In the radiant person of His Holiness Patriarch Aleksiy we see a vivid example of Christian piety, which we felt deeply even in the days of his life. Filial feelings urge us on this memorable day to offer up sincere prayers to the Lord for our late Holy Father and Patriarch. May God repose the late Patriarch Aleksiy with all saints, may his soul settle among those blessed, and let his memory keep from generation to generation. Amen."

Divine Liturgy was followed by a panikhida held by Archimandrite Ieronim, the Lavra's Father Superior, with an assembly of archimandrites by the order of His Holiness Patriarch Aleksiy. Archbishop Sergiy Golubtsov, an associate of the late Patriarch and his successor at the Novgorod See, who is now in retirement in the Trinity-St. Sergiy Lavra, attended Divine Liturgy and

Archimandrite Ioann Bodnarchuk Nominated and Consecrated Bishop of Zhitomir and Ovruch

By decision of His Holiness Patriarch Pimen and the Holy Synod of October 6, 1977, Archpriest Vasilii Bodnarchuk, member of the clergy of the Lvov Diocese, was designated Bishop of Zhitomir and Ovruch, the appointment being conditional on his taking monastic vows and elevation to the rank of archimandrite.

On October 11 Archpriest Vasilii Bodnarchuk took monastic vows in the Pecher Lavra under the name of Ioann. On October 14, the Feast of the Protecting Veil of the Mother of God, Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, with Patriarch Pimen's blessing raised Hieromonk Ioann Bodnarchuk to the rank of archimandrite, at the Convent of the Protecting Veil in Kiev.

On October 22, Saturday, after All-Saints Vigil in the Kiev episcopal Cathedral of St. Vladimir the nomination of archimandrite Ioann as Bishop of Zhitomir and Ovruch was conducted by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Metropolitan Nikolai of Lvov and Ternopol, Archbishop Leontiy of Simferopol of the Crimea, Bishop Savva of Mukachevo and Uzhgorod and Bishop Sebastian of Kirovograd and Nikolaev.

panikhida. The worshippers, who entered the low-vaulted church, sang "Glorify him with Thy saints" and "Eternal Memory". This common intercessory singing seemed to express their belief in a blissful rest for the late archimandrite. To keep the memory of the late panikhida, the believers took lighted candles which had been distributed to them at the beginning. Throughout the service the doors of the crypt church were open for the worshippers who came to pray at the Patriarch's tomb.

The church dedicated to the Protecting Veil of the Mother of God (at the Moscow Theological Academy) Diastichon Liturgy was also followed by a panikhida for His Holiness Patriarch

At his nomination Archimandrite Ioann delivered the following address:

"Your Eminence! Archpastors and pastors wise-in-God! Gracious fathers!

"I was deeply stirred by the decision of His Holiness Patriarch Pimen of Moscow and All Russia and the Holy Synod that I be nominated bishop in the Church of Christ. In the twentieth year of my service in holy orders, it fell unexpectedly to my lot through Divine Providence and the laying on of your episcopal hands, to be admitted to the highly honourable apostolic ministry.

"God's unsearchable judgments, and his ways past finding out (Rom. 11. 33) have brought me today to the golden-domed city of Kiev, where our ancestors were baptized into Orthodox faith and received abundant gifts of the Holy Spirit.

"Having stepped on this God-blessed land, under the holy vaults of this beautiful cathedral, I feel uneasy by the awareness of my unworthiness. The service I am called to by the Lord involves many difficulties and dangers. But I recall the words of the Saviour: *I am with you always, even unto the end of the world* (Mt. 28. 20), and my fear leaves me. If the Lord chooses me, His grace will be with me (1 Cor. 15. 10) and He will extend a helping hand to

Aleksiy, led by the MTA's rector, Archbishop Vladimir of Dmitrov.

Liturgies for the Dead and panikhidas for the late Patriarch were held in Moscow churches and in churches at the patriarchal residences.

* * *

There are days in the life of the Church when the prayer of the believers is particularly pure and light, when the Holy Spirit clearly intercedes for those alive and dead. Officials and worshippers from different churches as they meet one another find out then that they were filled with one single joy and hope. November 9, 1977, was one of those days for the Russian Orthodox Church.

A. T.

me as He did at one time to the drowning Apostle Peter. And if He is calling me to His garden where the harvest is bountiful but the workers few, I boldly cast off any fear and timidity and follow His call. With the Lord I am never alone, with Him I have no fear anywhere.

"Aware of my weaknesses, I strongly doubt my ability to set the believers an example in the Apostle's word, in conversation, in conduct, in charity, in spirit, in faith, in purity (1 Tim. 4. 12) and to bear responsibility for myself, for the flock and for the pastors. Shall I be able *to feed the church of God, which he hath purchased with his own blood* (Acts 20. 28) and to lead a life *worthy of the vocation* (Eph. 4. 1) to which, through the will of the Holy Spirit, I have been called, and also to be a vigilant helmsman on the Church Ship and a zealous imitator of the True Shepherd Who gave up His Soul for His sheep? Shall I be able to bear the burden of all, to belong to all, to be *all things to all men* (1 Cor. 9. 22), to deal out justice to the wise and the unwise and to hold *the mystery of the faith in a pure conscience* (1 Tim. 3. 9)? Shall I be able to rebuke one, to exhort another and to convince a third and be unfailing *with all longsuffering and doctrine* (2 Tim. 4. 2), and also be a worthy successor to apostolic power and an administrator of Divine Sacraments and, above all, be exacting to myself and fair to my flock?

"In ecclesiastical life obedience is the highest of all virtues. Knowing this from the examples of the sacred history recorded in the Old Testament (Gen. 12. 1, 4; Gen. 28. 10-15; Ex. 3. 10-12) and New Testament (Jn. 13. 14-18; Mt. 10. 16), can I disobey your archpastoral call and flee from it? As you have been brought together today by the grace of the Holy Spirit, and if I fled from you I would be fleeing from the Holy Spirit. Where can I escape from the providential hand of the Living God? If I take refuge in the mountains, Thou art there; if in a desert, Thou art there; if at the end of the earth, even there Your hand doth reach (Cf. Ps. 139. 7-10).

"In different ways does the Lord summon His creation to Him. Throughout my life I have always felt the touch of

Divine Providence on me. Today, glorifying the Lord in the Life-Giving Trinity for His great grace to me, weak and unworthy, I stand before you, and pastors wise-in-God, and hear the call of the Lord: *Follow me, and I will make you fishers of men* (Mt. 4. 19). The words of our Lord and Provider imply that nothing happens by chance in this world, but that all is ordained by beneficial Divine Providence, and I believe that it is Divine Providence alone that calls me to work in its vineyard.

"Being chosen is a great grace from God, but at the same time, a great responsibility, a heavy cross. But in this too, I find the words of the Saviour that encourage and comfort me, uttered by the Holy Apostle Paul: *My grace is sufficient for thee: for my strength is made perfect in weakness* (2 Cor. 12. 9).

"Entering upon a new stage of ministry to our Holy Mother — the Russian Orthodox Church and our Motherland, I place myself entirely under the guidance of the Holy Spirit, the Mother of God, and all the saints of the Kiev Pechery Lavra, especially, of my heavenly patron, St. Ioann the Great Sinner.

"The inspired words of the Holy Apostle Paul: *Watch ye, ... in the faith, quit you like men, be strong* (1 Cor. 16. 13) open for me the doors to a new, beneficial spiritual life.

"The episcopal ministry is a continuation of the apostolic ministry in the Church of Christ. Therefore, I thank His Holiness Pimen, our Patriarch and Father, the Holy Synod of the Russian Orthodox Church, His Eminence the Exarch and you, gracious archpastor, with all my heart for the high trust placed in me, unworthy. I promise with God's help to preserve devotedly my love and loyalty to the Russian Orthodox Church and her sacred canons.

"With the greatest joy I have submitted myself into your grace-endowed hands, hierarchs of the Orthodox Church, entrusting myself to your prayers and saying humbly: 'I thank you, accept and say nothing to the contrary.'

"Remember not the sins of my youth, O Lord, and lead me in the way everlasting (Ps. 25. 7; 139. 24). Here I am

Lord, send me to Your vineyard, and my heart and will shall be devoted to Your service to the end. Amen."

* * *

On October 23, the 21st Sunday after Pentecost, the Feast of the Holy Fathers of the Seventh Ecumenical Council, Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, and other hierarchs who had taken part in

brother and co-servant beloved in Christ!

"The inscrutable ways of Divine Providence have brought you to the episcopal ministry in the Church of God. You have received the great gift of the Holy Spirit and have yourself taken great vows both while taking monastic vows in the Pochaev Lavra and today before your consecration as bishop. You pro-



His Grace Bishop IOANN of Zhitomir and Ovruch

nomination the day before solemnized the consecration of Archimandrite Ioann as Bishop of Zhitomir and Ovruch. Divine Liturgy in the St. Vladimir Cathedral in Kiev.

After the divine service, presenting the crozier to Bishop Ioann of Zhitomir and Ovruch, Metropolitan Filaret of Kiev and Galich delivered the following exhortation:

Your Grace Bishop Ioann, our

brother and co-servant beloved in Christ! We have entrusted to you the ministry of the Church to carry out the ministry entrusted to you with the fear of God and to devote all your life to the Church flock placed in your charge, following Christ's example, and to being a worthy successor to Christ's bishops.

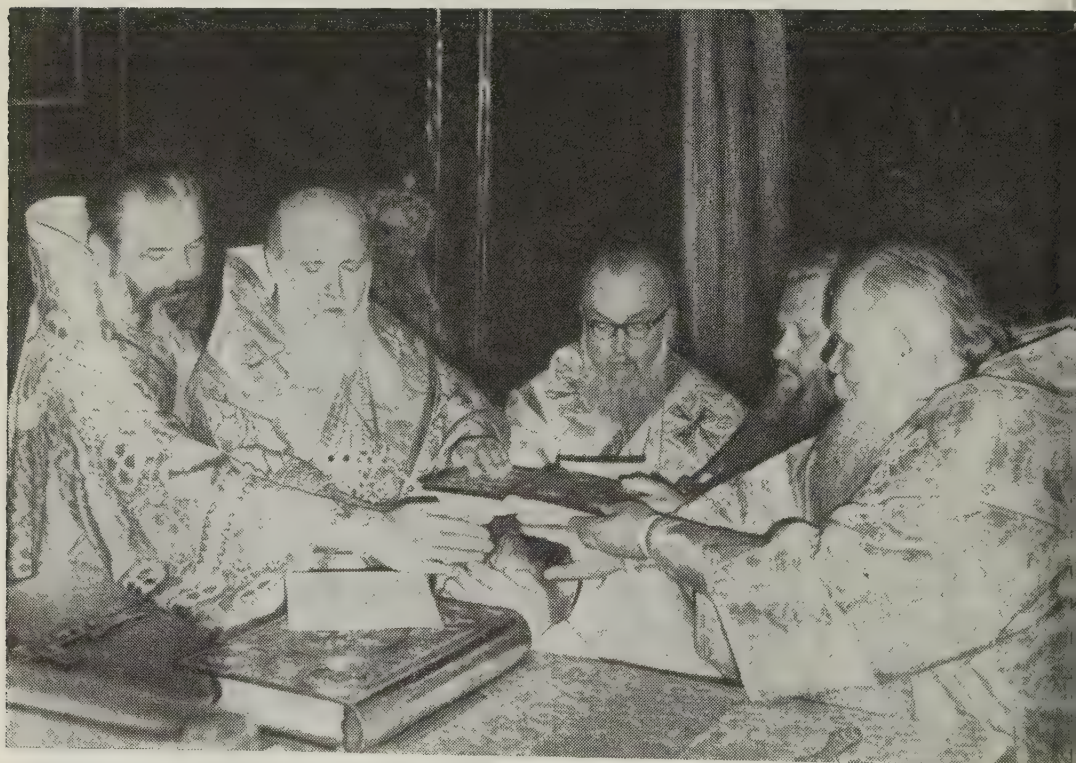
"Church tradition prescribes to us, your elder brothers, not to see you off to your new ministry without edifying words and an exhortation.

"We all know that the ministry of a bishop involves many hardships. Some understand this with their minds, others have experienced those difficulties of archpastoral service in their own lives. St. Gregory Dialogos says that the management of human souls is the art of arts! And who does not know that illnesses of a mind are more concealed and more dangerous than bodily ailments? And yet you often see those who are quite ignorant of the spiritual laws but, nevertheless, pass themselves off unashamedly as healers of souls, while those who do not know the power and effect of herbs and ointments dare pose as bodily physicians.... There are some people in the Holy Church herself who under the guise of administering her only seek vain glory and honour.... But such people cannot carry out their ministry as deserving pastors, if they have attained it, because they sought this humble ministry out of mere vanity.

"As one can see from the words of St. Gregory Dialogos it is detrimental

to the salvation of your soul to seek episcopal honour. This, however, does not contradict what St. Paul the Apostle said: *If a man desire the office of bishop he desires a good work* (1 Tim. 3. 1). It is not the aspiration for the ministry of a bishop but lust for superiority and power that is harmful. You should thoroughly banish the thirst for honour and power from your soul, and not to allow it to get hold of you from the very beginning. A bishop should carefully watch himself lest there be a smouldering spark of such desire, hiding somewhere inside him. Blessed are those bishops who were free from this passion from the very beginning and managed to keep clear of it upon the attainment of power. But if someone has been nourishing this terrible beast even before the attainment of this honour, it is impossible to say what fire he is causing himself to fan into upon reaching power.

"A bishop should be sensible and prudent. Many do not find it particularly difficult to abstain from viand



Archimandrite Ioann being consecrated Bishop of Zhitomir and Ovruch in the episcopal Cathedral of St. Vladimir in Kiev, October 23, 1977



From right to left: **Bishop Ioann of Zhitomir and Ovruch; Bishop Savva of Mukachevo and Uzhgorod; Metropolitan Nikolai of Lvov and Ternopol; Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Archbishop Leontiy of Simferopol and the Crimea; Bishop Sevastian of Kirovograd and Nikolaev at the residence of the Patriarchal Exarch to the Ukraine, October 23, 1977**

ink and a soft bed, especially those who are not used to it from childhood.

"People for the most part are used regarding the conduct of their superiors as an example to be followed. How can a bishop check pride and lightness in others if he himself is in and haughty. What ordinary person will want to be gentle seeing a bishop who is irascible? Pastors cannot hide their shortcomings. Even the slightest of them will soon become known to all.

"Persons leading a solitary life use their solitude to cover up their sins. But when they have to shed their solitude like clothing, their souls are immediately identified. And as their good deeds, when identified, do good by causing many to imitate them, so unbecoming behaviour inhibits the desire for virtuous life. Therefore, a bishop, like a candle in a candle-holder, must radiate light and spiritual beauty in all directions to gladden and enlighten the souls that turn to him.

"The sins of ordinary people, com-

mitted as though in the dark, are the undoing of the sinners alone; whereas the sins of pastors cause harm to all. They make sinners more negligent of their salvation, and encourage pride in the pious. Sins of an ordinary person, although identified, do not cause much moral damage to anyone; but pastors' misdeeds, unworthy of their dignity, are, for one thing, conspicuous to everyone and for another, even if they have made the slightest error, it seems great to others, for people measure a sin not by the importance of the misdeed, but by the rank of the sinner. Therefore, a bishop should secure himself with prudence and vigilance lest someone should spy an exposed and vulnerable spot and deal him a mortal blow. All those surrounding a bishop are ready to hurt and stab him, not only his enemies and adversaries but also many of those who pretend to be his friends.

"A bishop is obliged to concern himself not only with his own perfection but also with the moral state of his subordinate members of the clergy, as a father does with his children. He is

responsible to God for their unseemly behaviour or negligence of their duties as pastors. Let us remember for our own edification the story of the Old Testament priest, Eli, and his sons, Hophni and Phinehas.

"Eli was a priest and the father of two children. He was a mild and humble man. But, seeing his sons leading an impious life, he did not rebuke them or stop them, or rather, he did it but with no proper zeal. And the misdeeds of those sons were adultery and gluttony (1 Sam. 2. 15-16). Hearing about this, their father did not punish them but tried to discourage them from that impiety through word and persuasion. The priest Eli often repeated the following words to his sons: *Nay, my sons; for it is no good report that I hear: ye make the Lord's people to transgress. If one man sin against another, the judge shall judge him: but if a man sin against the Lord, who shall intreat for him?* (1 Sam. 2. 24-25). These are very strong and striking words, sufficient to teach reason to someone! Eli exposed sin, showed its horror and denounced it severely. However, he did not do all he should have done, and therefore he perished together with them.

"Preserving the sanctity of ecclesiastical ministry and keeping in mind Jesus Christ's fervent concern for the House of God, daringly purge your flock of those who under a sheep's disguise hide their wolf's countenance, and of those who are attracted to the altar of Christ by the promise of gain. Strive to serve people as much as possible for the sake of love, and allow yourself to be served as little as possible, especially with cajolery and unctuousity of any kind.

"And now accept this crozier, a visible sign of the spiritual power entrusted to you in the Church of Christ, and give your first archpastoral blessing to these pious people who always receive archpastoral blessing with faith in the power of God's grace."

Bishop IOANN (secular name Vasil Nikolaevich Bodnarchuk) was born on April 12, 1929, in the village of Ivar Pusta, now the Borshchev District, Ternopol Region, in the family of a psalm reader and precentor.

After secondary school he worked as a psalm-reader in the Church of St. John the Divine in his native village, and also as a precentor in the church dedicated to the Holy Martyr Parasceve (Pyatnitsa) in the village of Klyuchi Veliky in the Kolomyia District, Ivankivsk Region.

In 1960, he graduated from the Leningrad Theological Seminary, and in 1964 from the Leningrad Theological Academy with the degree of Candidate of Theology for his thesis "Prince Konstantin Konstantinovich Ostrozhsky, His Enlightening Activities and the Struggle against Catholicism and the Union".

While studying, he led the academy choir and directed church concerts. In his second year at the seminary he was ordained deacon, on January 25, 1958, by Bishop Roman (Tang) of Ivanovo and Kineshma († July 18, 1963) in the St. Nicholas episcopal Cathedral in Leningrad. In his first year at the academy he was ordained presbyter, on May 21, 1961, in the same cathedral by Metropolitan Pimen of Leningrad and Ladoga (now His Holiness Patriarch of Moscow and All Russia).

Upon graduation from the academy he was appointed by the Education Committee of the Holy Synod to serve as pastor in the Lvov Diocese. Bishop Damian of Lvov and Ternopol (now Archbishop of Volyn and Rovno) appointed him to the parish in the village of Striiivka in the Zbarazh District, Ternopol Region. On April 12, 1968, Archbishop (now Metropolitan) Nikolai of Lvov and Ternopol appointed him to the church in Truskavets in Drohobych District, Lvov Region, where he served till October 1977.

Devotion to the Motherland

(Jubilee days at the MTA)

The Moscow theological schools, which train future pastors in a spirit of devotion to their Motherland, have solemnly marked the National Holiday — the 60th anniversary of the Great October Socialist Revolution.

A jubilee commission on preparation and celebration of the holiday headed by Archbishop Vladimir of Dmitrov, the rector, was set up. A series of lectures dedicated to the occasion were delivered by members of the All-Union Society "Znanie" (knowledge); there were also an exhibition and film shows; the students visited Leningrad and in Moscow, the USSR State Museum of the Revolution.

A solemn meeting dedicated to the anniversary was held in the Assembly Hall on November 3. Present at the meeting were Archbishop Vladimir, the rector, Archimandrite Aleksandr, assistant rector, members of the professorial and teaching staff, and the students.

The paper, "The Great October Revolution and Socialist Changes in the 60 years", was read by a member of the All-Union Society "Znanie".

After the meeting, the jubilee exhibition in the rooms of the library wing was opened by Archbishop Vladimir. Then the State Anthem of the USSR was performed. Hegumen Elevferiy, senior helper to the assistant rector, acquainted those present with the exposition of various publications and other materials, photographs, posters and slides relating to the October events of 1917 and the creation of a developed socialist society. On the walls of the library rooms were portraits of the leaders of the Revolution, members of the government, heroes of labour and cosmonauts.

A special stand was devoted to the peacemaking of the Russian Orthodox Church. There were photographs of His Holiness Patriarch Pimen, the initiator



Lecturers and students of the Moscow theological schools with Archbishop Vladimir, the rector, at the jubilee exhibition arranged in one of the rooms in the library wing, November 3, 1977



His Holiness the Patriarch at Archimandrite Do cent Ioann Maslov's lecture, November 30, 1977

of the World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations, held in Moscow in June 1977; Metropolitan Nikodim of Leningrad and Novgorod, President of the Christian Peace Conference; Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, and many other religious figures who are working indefatigably for lasting and just peace on earth.

After the exhibition the visitors were

shown a film of the events which took place in October 1917.

On the jubilee day, November 7, the luncheon given was attended by members of the professorial and teaching staff and the students. The rector congratulated everyone on the occasion of the Great October Day, proposed a toast to our great Motherland and expressed the hope that God would bless her with peace and prosperity.

GRIGORIY KAPALIN,
a 4th year student at the MTA.

Patriarch Pimen's Inspection of the Moscow Theological Schools

On November 30 (17) the Holy Church commemorates St. Nikon of Radonezh. This day is marked annually by festal divine service and ardent prayer in the Trinity-St. Sergiy Lavra. In 1977 this feast was especially joyful for the brethren and many pilgrims: Patriarch Pimen, the Holy Archimandrite of the Lavra, arrived there for the occasion.

His Holiness displays constant paternal concern for the Moscow theological schools.

The next day the Patriarch, accompa-

nied by Archimandrite Ieronim, Father Superior of the Lavra, Archimandrite Aleksandr, Assistant Rector of the academy and seminary, and other men in holy orders, inspected all courses and classes, attended lectures and lessons. Everywhere, in lecture halls and in classrooms, His Holiness listened attentively to students' replies and teachers' explanations; he blessed them, wishing God's help in mastering theological science and ecclesiastical subjects.

The Patriarch held a talk with the



CELEBRATION
OF THE CENTENARY
OF BULGARIA'S
LIBERATION
FROM THE
OTTOMAN YOKE



Above: His Holiness Patriarch Pimen of Moscow and All Russia addressing the congregation at the St. Aleksandr Nevsky Cathedral in Sofia, October 30, 1977. Below: Patriarch Pimen and Patriarch Maksim with the hierarchs of the Bulgarian and the Russian Churches proceeding to the solemn service

CELEBRATION OF THE CENTENARY
OF BULGARIA'S LIBERATION FROM THE OTTOMAN YOKE



Above: The delegation of the Russian Orthodox Church headed by His Holiness Patriarch Pimen and the hierarchs of the Bulgarian Church headed by His Holiness Patriarch Maksim of Bulgaria at the monument on Shipka. Below: Lity at the common grave



professorial and teaching staff. He was interested in the subjects they taught and advised them on many practical matters emphasizing that the study of any subject should necessarily be dovetailed with the moral upbringing of the students.

While talking to mentors the Patriarch paid particular attention to the theological schools' needs and problems and with his advice prompted their early solution.

The close contact with the Primate of

our Holy Church had a profound impact on the faculty and students.

In the honoured Visitors' Book His Holiness made a following entry: "December 1, 1977. Had the pleasure of visiting classes and courses of the theological schools during their study hours. May God bless the work of the administrative and teaching staff and of the students as well. Patriarch Pimen."

Hegumen ELEVFERY,
Sr. Helper to the Assistant Rector
of the MTA and MTS

Leningrad Theological Schools in the First Semester of the 1977/78 Academic Year

September 1, 1977, saw the beginning of the new academic year at the Leningrad Theological Academy and Seminary. By this time repairs to lecture halls, dormitories and other rooms of the academy building were completed. The parallel second class was started at the seminary in the new academic year (the parallel first class was started in 1976). The session of the Academy and Seminary Council held on August 30 was attended by the Honorary Member of the Academy, Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe.

On the first day of the academic year, Divine Liturgy and moleben were conducted in the Academy Church of St. John the Divine by the rector, Bishop Kirill of Vyborg (since September 2, 1977—archbishop), assisted by lecturers and students in holy orders. The liturgy was attended by Metropolitan Nikodim, the members of the professorial and teaching staff and students. Hierodeacon Leonid Legach, a teacher of liturgical practice, was ordained hieromonk. After the moleben, Bishop Kirill delivered an exhortation. Then a homily on the responsibility of the laity and clergy in their service of God and the Holy Church was delivered by Metropolitan Nikodim.

All who approached to kiss the holy cross were aspersed with holy water by the rector and blessed by Metropolitan Nikodim.

After the service, the students and lecturers gathered in the Assembly Hall.

Bishop Kirill congratulated all those present on the beginning of the new academic year.

Archpriest Georgiy Telpis, Acting Secretary of the Academy Council, read out the greetings telegrams from His Holiness Patriarch Pimen, Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Metropolitan Aleksey of Tallinn and Estonia, Chairman of the Holy Synod Education Committee, Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, and from the Moscow and Odessa theological schools. The meeting ended with the singing of the kontakion for the Feast of the Dormition of the Most Holy Mother of God.

On September 28, 1977, the academy and seminary were visited by His Holiness Patriarch Pimen who had arrived in Leningrad the day before to take part in the solemn session of the Soviet Peace Committee devoted to the 60th anniversary of the Great October Socialist Revolution. In the Assembly Hall, His Holiness met the members of the administrative and teaching staff and students of the Leningrad theological schools. The Patriarch blessed all those present and wished them every success in their studies and ecclesio-theological activities. Then the student choir directed by Hierodeacon Ionafan Eletsikh performed ecclesiastical and secular compositions. Also present were Metro-

politan Nikodim, Metropolitan Yuvnaliy, Archbishop Kirill, and Bishop Meliton of Tikhvin.

The annual convocation took place in the academy, as usual, on October 9, the Feast of St. John the Divine. On October 8, Prof. Emeritus Archpriest Mikhail Speransky led the panikhida for the departed lecturers and students. In the evening, Metropolitan Nikodim, Archbishop Kirill, Archbishop Platon of Argentina and South America, Bishop Isidor of Arkhangelsk and Kholmogory, lecturers and guests in holy orders officiated at All-Night Vigil.

On the feast day, Divine Liturgy was celebrated by Archbishop Konstantinos of Kiriakoupolis (Jerusalem Patriarchate), Archbishop Vladimir of Dmitrov, the rector of the Moscow theological schools, Archbishop Kirill, Bishop Pierre of Korsun (West European Exarchate), and Bishop Serafim of Sendai (Japanese Autonomous Orthodox Church). The Liturgy was attended by Metropolitan Nikodim, Archbishop Varfolomei of Tashkent and Central Asia, Archbishop Platon of Argentina and South America, Bishop Isidor of Arkhangelsk and Kholmogory. Also present were members of the Jerusalem Orthodox Church delegation, guests from Finland (on a visit sponsored by Syndesmos), pilgrims from Japan, guests from France, USA, Yugoslavia, representatives of the Moscow and Odessa theological schools, the clergy of the Leningrad Diocese, as well as the alumni of the Leningrad academy and seminary.

The moleben was conducted by Metropolitan Nikodim together with the hierarchs who had officiated at the Liturgy and also Archbishop Platon and Bishop Isidor.

The convocation was held in the Assembly Hall. At its opening Archbishop Kirill, the rector, thanked the guests who had come to take part in the academy feast.

The report on the results of the past academic year was read by the Acting Assistant Rector Archpriest Prof. Vasilii Stoikov. The honour students were given awards — theological and liturgical books.

The official paper on the theme:

“From the History of the National Liberation Movement in Bulgaria and Bulgaro-Russian Relations” — was read by Nikolai D. Medvedev, a lecturer at the academy.

Warm words of greetings and good wishes to the Leningrad theological schools were addressed by the guests. Afterwards, greetings telegrams on the occasion of the academy's patronal feast from His Holiness Patriarch Pimen, the permanent members of the Holy Synod, the archpastors and pastors of the Russian Church, and the alumni of the Leningrad theological schools were read out.

The telegram from His Holiness said: *I congratulate Your Grace, the teaching staff and the students of the Leningrad theological schools upon the Feast of their heavenly patron St. John the Divine, the Apostle and Evangelist, through whose prayers may the Lord strengthen the toilers in the field of theology and in their labours to the benefit of the Holy Church and our Motherland. Patriarch Pimen.*

In his address of welcome Metropolitan Nikodim heartily congratulated the congregation upon the feast and wished the students — future pastors — zeal and diligence in studying theology and in acquiring the spirit of God. Then Archbishop Kirill dwelt on Christian love which must become the basis of the lives of those who are striving to serve God, His Holy Church and their neighbours.

In conclusion, the choir of the students of the academy and seminary gave a concert of ecclesiastical and secular compositions. Then Metropolitan Nikodim blessed the gathering.

On December 2, the Assembly Hall was the venue of a friendly meeting of the teaching staff and students of the Leningrad theological schools with the participants in the session of the CPC Youth Commission held in Leningrad from November 30 to December 6. Prof. Archpriest Nikolai Gundyayev welcomed the guests on behalf of Metropolitan Nikodim, President of the CPC. Pastor Dr. Dietrich Gutsch, Chairman of the CPC Youth Commission, greeted the hosts on behalf of the guests.

VLADIMIR BRONSKY
lecturer at the LT



Archbishop Nikodim of Kharkov and Bogodukhov speaking after the Lity for the Dead at the tomb of Meletiy, Archbishop of Kharkov, March 13, 1977

Dioocese of Kharkov

On March 13, 1977, the 3rd Sunday in Lent, of the Veneration of the Holy Cross, the anniversary of the death of Archbishop Meletiy (Leontovich; † 1840) of Kharkov and Akhtyrka. His Grace Archbishop Nikodim of Kharkov and Bogodukhov held the Lity for the Repose of the soul at the tomb of Archbishop Meletiy and read an akathistos prayer in his honour after Divine Liturgy in the cathedral church.

On March 23, Wednesday of the 5th week in Lent, Archbishop Nikodim celebrated the Liturgy of the Presanctified in the Church of the Protecting Veil in Osnova, Kharkov. Its rector, Archpriest Grigoriy Bozhko, was presented a high patriarchal award—a mitre.

On March 25, Friday of the same week. His Grace Archbishop Nikodim celebrated the Liturgy of the Presanctified in the Church of Sts. Constantine and Helena whose rector is Archpriest Nikolai Lukharuk and on March 30, Wednesday of the 6th week in Lent, in the church in Zhikhov, a settlement near Kharkov. Father Mikhail Chebura, the rector, was raised, with the Patriarch's blessing, to the rank of archpriest.

Dioocese of Novosibirsk

On December 19, 1976, the 27th Sunday after

Pentecost, the Feast of St. Nicholas, Bishop (now Archbishop) Gedeon of Novosibirsk and Barnaul consecrated the newly-built sanctuaries of the episcopal Cathedral of the Ascension in Novosibirsk. (See inside back cover.)

The holy sanctuaries of the cathedral, which was earlier a parish church, were very small and hindered the celebration of hierarchal services according to the Rules. With God's help and parisheners' efforts the old wooden walls of the sanctuaries were pulled down and in their stead new and larger ones, of stone, erected. In between the sanctuaries rooms were built for the servers and the clergy. The left-hand chapel of the cathedral was dedicated to St. Nicholas the Miracle Worker. The repairs and building work were in the main completed in time for the patronal feast. The whole of the cathedral was practically reconstructed—the roofs were recovered and new ceilings put in; among other things choir lofts were built over the western entrance, the narthex rebuilt, plastering and other work carried out.

After the ceremonial welcome, the archpastor, fully vested, consecrated the sanctuaries before the Liturgy commenced. At the end of the service a festal moleben was held and "Many Years" sung

St. Aleksiyy's Homily on the Acts of the Apostles for Christ-loving Christians

Father, bless me!
 I wish, brethren, to bring to your mind something good for the soul and salutary. My children, it is my task to be your shepherd and to teach the flock which has been entrusted to me, as St. Paul writes to Timothy, Bishop of Crete: *Preach the word; be instant in season, out of season (11 Tim. 4. 2). Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God (Jas. 1. 19-20).*

I will start, my children, by putting before you the parable from the righteous lips of the Saviour Who said in His Gospel: *A sower went out to sow his seed: and as he sowed, some fell by the way side; ... And some fell upon a rock; ... And some fell among thorns; ... And other fell on good ground (Lk. 8. 5-8).* This seed is the true Word of God, and the ground is the hearts of men. Let not, my children, the ground of your hearts be thorny and unwilling to bear spiritual fruit through indolence or carelessness, or stony with lack of fear of the Lord, or a wayside through overzealous devotion to this life for the feet of our tempter the devil, from whom the Lord preserve us. But may the ground of your hearts be good ground for receiving the true Word of God, the Gospel, and bring forth fruit, *some an hundredfold, some sixtyfold, some thirtyfold (Mt. 13. 8).*

The Lord relates another parable in His Gospel: *There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen (Mt. 21. 33),* so that when the time came it should

give its fruits up to the owner. This householder is Christ our God: for God became man, and lived among men for the sake of our salvation, and was in all points ... *as we are, yet without sin (Heb. 4. 15),* as our glorious teacher St. Paul has written. *And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist (1 Jn. 4. 3).* The vineyard which He planted is the human race on earth. And the hedge round about is His divine law. The tower He built is the Church of God, and He dug the winepress when He shed His Holy Blood for the sake of our salvation, for the salvation of the faithful, for us to reach the Kingdom of Heaven. The husbandmen to whom He let it out were the Holy Apostles, the Fathers of the Church, the Patriarchs, Metropolitans and Bishops and all the clergy, so that they should save and teach the people the law of God and await the Second Coming of Christ our God should say: *Behold, I and the children whom the Lord hath given me (Is. 8. 18).*

In this way I, a sinner, have been chosen for this holy office of bishop not through my worthiness, but through God's bounties and His great mercy which has fallen upon me so copiously — have been chosen to be your shepherd and teacher, to tend and teach this flock of spiritual sheep that has been entrusted to me. Therefore, my children, I recall to you the words of the Saviour Who said to His disciples and apostles: *A new commandment I give unto you That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another (Jn. 13. 34-35).* In the same way let there be peace and love among you, my children. It is of this that St. Paul speaks: *For all the law is fulfilled*

Published to celebrate the 600th anniversary of the day of his death, † February 12 (25), 1378.

filled in one word, even in this; Thou shalt love thy neighbour as thyself (Gal. 5. 14). Preserve, then, my children, the fear of the Lord in your hearts: it can lead man to all virtues. It has been written that *The fear of the Lord is the beginning of knowledge* (Prov. 1. 7). St. Gregory of Nazianzus writes the same thing: the fear of the Lord is the cleansing of the flesh and the keeping of God's laws; and as the keeping of the law, it is the raising of the soul unto the Heavenly Jerusalem. And the results of keeping God's law are such: true penance from the heart for all one's sins at any time, forgiveness, and avoiding all things that are at variance with God's law: fornication, drunkenness, theft, force and sorcery, magic and all auguring, being unsatisfied with one's wealth or possessing it unlawfully, all of which are harmful to the soul. Keep in mind, my children, death and resurrection and the day of judgement and retribution unto each according to his deeds, to the Saviour said: *they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation* (Jn. 5. 29).

And you who are princes and boyars and nobles, be merciful when sitting in judgement: *For he shall have judgment without mercy, that hath shewed no mercy: and mercy rejoiceth against judgment* (Jas. 2. 13); do not punish the innocent and *ye shall not respect persons in judgment... for the judgment is God's* (Deut. 1. 17); judge men in righteousness, and do no harm to widows and orphans and wanderers, so that none may have cause to complain against you to God.

And let the people fear God, and honour the prince, and revere the clergy even above your own heads, in all humility, without a murmur *for they watch for your souls, as they that must give account* (Heb. 13. 17). Would anyone wish through carelessness to deprive himself of his salvation and of eternal life, and not heed the words of his Saviour, Who said in His Gospel: *Come unto me, all ye that labour and are heavy laden, and I will give you rest* (Mt. 11. 28)? Christ calls us to His Heavenly Kingdom and tells us to leave our labour and the burden of sin



through penance and a pure heart. Come to the priest, your spiritual father, with penance and tears. Leave off all your evil deeds and do not return to them: for true penance is when one grows to hate one's former sins. And when he sees your courage, the priest can cleanse you, and bring you to God, and make you a partaker in the Body and Blood of Christ. For the bishops and priests are mediators between God and man. While they themselves are powerless, they present God spiritual sacrifices for their own sins and the transgressions of the people. And so, my children, be merciful and generous, as we are taught by the great Apostle James, the brother of the Lord, that *he shall have judgment without mercy, that hath shewed no mercy* (Jas. 2. 13). And

today, my children, in so far as you are able, carry out the law of God, not in word, but in deed, for the Saviour has said: *And why call ye me, Lord, Lord, and do not the things which I say?* (Lk. 6. 46)? And *I never knew you: depart from me* (Mt. 7. 23). And you, my children, take into your hearts and write therein the words of the Gospel, the preaching of the Apostles and the teaching of the Holy Fathers.

Hurry up, my children, for prayer in church, outrunning one another as St. John the Divine did Peter at the Sepulchre of Christ. Orthodox Christians! Leaving all your other affairs, come together to pray in church without indolence, and do not say "We will say our prayers at home". Such prayers are of little worth without your praying in church. Just as a house cannot be heated with smoke without fire, so is such praying without prayers in church. For the church is known as the earthly Heaven, where the Lamb, the Son, the Word of God, is sacrificed to take away the sins of the faithful and of the people of the whole world, who tremble before the words of God; the Gospel of the Good News of the Kingdom of God is read in the church along with the Acts of the Holy Apostles, the General Epistles, the 14 Epistles of our glorious teacher St. Paul, and the 7 Councils of the Holy Ecumenical Fathers are venerated, and the Throne of God's Glory is overshadowed by the unseen host of Cherubim; and the Body and Blood of God is received by the hands of the priest and given to men for their salvation and the cleansing of their souls and bodies. And this is the awesome and menacing and most glorious miracle of God, the organization of the church—so can you wish to save yourselves through prayer at home?

Then, children, taking all these words into account, put fear into your hearts, use your good sense and make your prayers at home and add them to the prayers said in church. When you come to church, my children, be at peace and love with everyone, for the Saviour has said: *If thou bring thy gift to the altar ... first be reconciled to thy brother* (Mt. 5. 23-24). And when you enter the church, tremble in mind and body, for it is no ordinary house you are entering. And if,

my children, you do all this, then you will find it easy to pray in church. Enter the church in awe and piety and fear of the Lord, and come out again in joy, having received forgiveness for your sins.

When you are in church, think about your sins; at such times leave all matters that have nothing to do with the church behind you, as the saints ordain. The Divine Liturgy was written by St. Basil the Great of Caesarea, St. John Chrysostom and St. Gregory Dialogos through the revelation of the Holy Spirit: "Let us stand in awe. Let us love one another, in heartfelt love and not merely with our lips and our tongues". And: "Now let us put aside all the sorrows of our everyday life, since now the Powers of Heaven are serving invisibly with us". You must not, my children, anger God by speaking in church. And so may you be rid of the lack of awe from which comes talking in church and standing there without humility. But may your hearts be good ground, and accept the words of our teaching.

And now, my children, I must, having received a talent from God, not bury it in the ground, but give it up to you, my good traders. Do spiritual business with a profit, so that I might dare to say with the great Apostle Paul at the day of Judgement, as he teaches: *You are my hope, or joy, or crown of rejoicing* (1 Thess. 2. 19). May God find me, a sinner, worthy at His Second Coming to say with you, my children: *Behold, I and the children whom the Lord hath given me* (Is. 8. 18). And now, my children, strive always to please God by good works, and to save your souls, and to dampen the wrath of God and bring yourselves closer to God.

And keep the sign of Christ in your hearts, my children, for St. Gregory of Nazianzus writes: "The sheep that bears no mark is often stolen". And the sign of the sheep of God's spiritual flock is that they are partakers in the Body and Blood of Christ. And you, my children, the sheep of the spiritual flock, do not miss any occasion to be fed in that sign, but partake of the Body and Blood of Christ.

I write you these few words, my children, for your salvation; and you, with the good sense which comes from

God, make its spiritual fruit multiply in your hearts. For the writer of the Proverbs has said: *For by me thy days shall be multiplied, and the years of thy life shall be increased* (Prov. 9. 11). And so, my children, receive and keep in your hearts what I have written to you, and fulfil not only in word but in deed, and partake in the Kingdom of Heaven; may God find us all worthy of it at His Second Coming, with all those who have

been found pleasing to Him throughout time; may we be promised the Heavenly Jerusalem, glorifying in the Trinity the Father, the Son and the Holy Spirit, now and for ever, and world without end. Amen.

(Taken from a reprint out of "Pribavlenia k tvoreniiyam svyatykh otsov v russkom perevode" [Additions to the Works of the Holy Fathers in a Russian Translation], Part V, Moscow, 1847, pp. 3-12).

Homily by Metropolitan Platon of Moscow on the Feast of St. Aleksi

The pastor whose feast we are celebrating, spiritually nourished his flock during his lifetime, but he has not ceased to nourish us today. His voice has fallen silent, but his life is eloquent; his lips are motionless, but his spirit is as active as ever. For it was not his body that acted during his lifetime; his body was the same as that of any other man, but his spirit was perfect, his faith vital, and his virtue fruitful. Who among thoughtful Christians today, in reflecting on his life does not draw on it? Who, in gazing at his tomb, does not have his hope in resurrection affirmed? Who, in kissing his relics, can doubt that *there is a reward for the righteous, that there is a God that judgeth in the earth* (Ps. 58. 11)?

We can only envy those fortunate Christians who lived during his lifetime and could draw not only on his example, but also on the salutary admonitions that issued from his lips, yet his spiritual guidance is continued even now through God's grace by his successors. This lot has also fallen to me, unworthy though I am. I feel how far behind I am from him in his great gifts, but nonetheless my great predecessor has placed on me the duty to preach the Word of Truth to my flock, or more accurately, to his flock. My voice, but his power; my instrument, but his act, not so much his but Christ's, the Chief Shepherd's Who places *this treasure in earthen vessels*

that the excellency of the grace may be of God, and not of us (2 Cor. 4. 7).

Therefore, take this sermon not as mine, but as that of St. Aleksi, your true pastor who is exhorting you, his flock, on this day of blessed commemoration. His exhortations are not in words, but in deeds: instead of the word, he presents his life. We know that deeds are more effective and useful than words, and even so the Apostle behests us: *whose [the righteous] faith follow, considering the end of their conversation* (Heb. 13. 7). The tongue teaches for a time, and often the voice remains in the ears alone, but the deed is always fruitful and penetrates the heart.

To evaluate all the feats of our saint's life is a matter surpassing our powers, just as when we enter a garden filled with lovely, fragrant flowers we do not know which flower to gaze at first, which flower to touch, which fragrance to inhale. We gaze at the foundation of all his blessed deeds in the same perplexity.

The root of all St. Aleksi's blessed deeds was that he considered himself born not for earthly life, but for the future, not for the acquisition of temporal goods but of eternal blessings, not for physical, but for spiritual well-being. Having laid such a foundation, he applied all his thoughts, words, and deeds to this great end. If they corresponded to this end, then he kept to them steadfastly and spared no effort to perfect them, but if they deflected from this end, he considered them a dangerous

temptation and struggled mightily against them. That is the essence of his holy life. That is what he preached. That is what he taught during his lifetime, and that is what he teaches us today.

I can say nothing stronger than this for sensible Christians. Look at his holy image, and look at yourselves: compare the likeness between the two. This comparison will be an accurate guide leading to our rejoicing or to shame. Oh, Christians! I fear that such a comparison between his and us will disclose that we are not his followers, but as different from his as if we were of another faith. Yet, I do not fear this comparison, but desire it, for it can make us ashamed and bring us to judge ourselves severely, and this is the beginning of a good life. I fear that some may avoid such comparison, which would mean that they are evil and desire no correction. Therefore, when we compare our lives with his, we find a great difference and distance between them.

We are so passionately caught up in temporal life that it seems as if we do not think about the life eternal at all, or barely believe that it exists. Why does man love this life so much? Of course, it is a gift from God, but if you were given great riches and you threw it into the sea, wouldn't you be considered a fool? God has granted you life—a great and invaluable treasure—so use it for your true benefit. Enlighten your mind, make your soul alive with faith, calm your conscience with honesty, and fortify your body with abstinence. If you choose any other path, you may think and say that you love life, but actually you hate it.

How can a man reasonably say that he loves life if he weakens his body, distresses his soul, burdens his conscience, and behaves so that his life ends prematurely, and turns not into eternal life but into eternal death? If you love your life, use it for the purpose for which the Creator gave it to you. His purpose is clear: *the commandment of the Lord is pure, enlightening the eyes* (Ps. 19. 8).

You bear within yourself the image of God: regard it unwaveringly and it will be a true and reliable guide for

you. You are wallowing in lust and disregarding the sanctity of marriage: is this in keeping with God's image? You are greedy and have only your self-interest at heart with no regard for your conscience, the law, or the ruin of others: is this in keeping with God's image? You deceive, are hypocritical and bear false witness: is this in keeping with God's image? You are a corrupt and partial judge, you are a cruel and unmerciful ruler, you are a shameless voluptuary: is this in keeping with God's image? You spend your time in carousing: is this in keeping with God's image?

I say "God's image" but I also mean "the rules of the Gospel" whose followers you are considered to be. God's image and the rule of the Gospel are essentially the same. But man has darkened God's image through sin and lawlessness, while the Gospel has cleansed and disclosed this darkened image in the man reborn in Baptism, and although it is not perfect, yet it is sufficiently radiant for the man wishing to find salvation.

God loves man, and His means of correcting mankind are inexhaustible. His very punishments are in essence blessings, for through them He wishes to bring us to repentance. His severe but nevertheless blessed Right Hand touches us as well. Various misfortunes beset us, yet do we improve? Have we rejected lust and selfishness, have we clothed ourselves in humility, have we shed tears of repentance, have we withdrawn from our evil ways even a little? God alone knows this; we can only say to Him: *thou hast stricken [us] but [we] have not grieved* (Jer. 5. 3).

We know that when a son that has been punished does not mend his ways, he not only deserves more punishment but he is left to follow his depraved will which leads to his complete destruction. All temporary punishments and misfortunes are for our greater benefit, if only we are able to make wise use of them: to offer up our repentance to God for our evil deeds and correct our ways. If we are not totally blind, both God's blessed will and our own genuine happiness make us adhere firmly to this salutary rule. The saint whose feast we are obser-

ng urges us by the example of his
e to do this; as he stands before
od's Throne now he desires only that
following him his flock would be
eadfast in faith and virtuous in life.
ultiply his joy in Paradise even if on-
on this day devoted to his blessed
emory: in reflecting on his life and
azing at his tomb, resolve to offer

up your repentance to the Lord and fol-
low in St. Aleksiy's footsteps, which
are helped by God's grace. Amen.

**[Pouchitelnye slova... Preosvyashchennishim
Platonom, mitropolitom Moskovskim i Kaluzh-
skim... propovedannye.** Homilies by His Emi-
nence Metropolitan Platon of Moscow and
Kaluga, Vol. XIV, Moscow, 1792, pp. 367-375).

In Commemoration of Patriarch Aleksiy

In the name of the Father, and
of the Son, and of the Holy
Spirit!

Today, dear brothers and
sisters, is the 100th anniver-
ary of the birth of His Holiness
Patriarch Aleksiy, of blessed memory.
He died in his ninety-third year of
age, a venerable old man who retain-
ed his unusual liveliness of spirit, pu-
rity of thought, and regard for others
before himself — a quality which he al-
ways possessed — till the last minute.
On this day we must bring to life again
our memories, even if only to the
lightest degree, the personality of the
deceased Patriarch, who was truly ex-
ceptional in every way: we shall recall
from his whole life what little was per-
ceptible by our external and inner
senses.

The Lord directs people to labour in
the Church who are known only to Him-
self and thus as if predestined from
earliest childhood. Thus His Holiness
Patriarch Aleksiy, born into an ancient,
noble, and pious Russian family,
showed spiritual strivings very early,
strivings that were unusual for his age
and situation in life. As a small boy,
even as an adolescent and young man
who outwardly belonged entirely to the
aristocratic milieu in which he had been
brought up, he inwardly drew away
from it and gave himself up to the life
of the spirit. Church services interested
the boy much more than children's
games, and as a young man he preferred
communion with men of the Church to
worldly conversations. Finally, when he

had attained maturity, after graduating
from university and completing his mi-
litary service, he entered the Moscow
Theological Academy where, in his sec-
ond year, he took monastic vows and
holy orders. From that time on he gave
himself unqualifiedly to service in the
Church.

In his monastic life, Patriarch Aleksiy
retained and extended the strict up-
bringing he had had in childhood. He
had an exigent and zealous mentor
whom he always revered: he frequently
held panikhidas for him, remembered
him in lities for the departed, and con-
stantly recalled him in his conversa-
tion — Archbishop (later Metropolitan)
Arseniy, Rector of the Moscow Theo-
logical Academy. Archbishop Arseniy was
a man of wisdom and firm will. He
spent all the years of his hierarchal ser-
vice in St. Petersburg participating in
the work of the Holy Synod, and en-
trusted the administration of the Diocese
of Novgorod, which was very extensive
in those days, to his young — as he
would have been regarded at that time
— vicar, Bishop Aleksiy of Tikhvin.
Bishop Aleksiy was distinguished for
his wise circumspection and fervent ser-
vice to God. Eye-witnesses recall that
he read the Great Penitential Canon
during the first week of Lent twice, some-
times three times daily; his hierarchal
service coincided with the beginning of
the First World War and as a vicar
bishop he had to read the Great Peniten-
tial Canon in the Novgorod Cathedral
of St. Sophia; as a monk and Father
Superior of Khutynsky Monastery of
St. Varlaam he read this canon for the
monastery brethren and a few believers;
finally, he also read the Great Canon
to the wounded Russian soldiers in the

Delivered in the Church of the Resurrection
(Voskresenie Sloveschcheye) in Uspensky Vrazhek
(Moscow) on October 27 (November 9), 1977.

military hospital. His piety and ardour were so great that he bowed down to the ground after each troparion, in accordance with the Church Rule.

Despite his ardent piety, he also possessed will and wisdom in Church affairs. Metropolitan Arseniy knew to whom he was entrusting the care of his diocese. Bishop Aleksiy handled all the complicated questions of the front-line diocese. He concerned himself with seminary life, with the numerous ecclesiastical schools for children of the clergy, and organized and conducted lessons in ecclesiastical singing, thus preparing well-educated psalm-readers in charge of church service in the cleros for the whole of the large Novgorod Diocese. This initiative played a large role in the future. This all took place in his first years as a bishop, for which he was prepared by his excellent education in the Moscow Theological Academy and his experience as a seminary assistant rector and rector.

Finally, the Divine will placed His Grace Aleksiy at the head of the Petrograd (later the Leningrad) Diocese. Here his hierarchal feat was gloriously crowned by his spiritual guidance of his flock during the 900-day blockade of Leningrad. Together with his flock he shared the dangers of the enemy encirclement, the constant risk of death, and the hunger, cold, and all the trials of life in a besieged city. He conducted church services daily in St. Nicholas Cathedral among the faithful, setting them a courageous example in expecting victory over the cruel enemy.

Then began a new and glorious period in his life. On February 2, 1945, he was elected Patriarch of Moscow and All Russia. Many of us recall that time when His Holiness Patriarch Aleksiy, in the fullness of his spiritual powers and with a wise and strong will, headed our Church. We call the years of his guidance of the Russian Orthodox Church

years of order, accord, and peace. Many of us recall the preceding years when Church peace and order were split asunder by dissent and schism. His Holiness Patriarch Aleksiy was the light toward which so many believing souls strove: both those who had unwaveringly maintained their loyalty to Orthodoxy and those who had hesitated, wavered, and even fallen away from the Church.

Not only within the limits of our inner Church life, but also abroad, many children of the Russian Orthodox Church, who had broken with her willingly or unwillingly, answered Patriarch Aleksiy's summons to unity and communion. Wherever Patriarch Aleksiy's word or gaze fell he set firm order and reverence, concerning himself above all with the inner peace of the soul and that the outer world correspond to this blessed spiritual condition.

Over his patriarchal service of more than a quarter of century, he always spoke of the need for people to first set order within themselves, in their homes in the Church, and then in the external world. He served to set order in the world by his pastor's soul full of reverence and by his wise patriarchal summons.

Do I need to remind you, brothers and sisters, of how full the churches were when His Holiness Patriarch Aleksiy celebrated Divine Liturgy, with what great reverence he partook of the Sacrament and how he taught the people around him the same reverence? Do I need to remind you that he loved Orthodox Divine Liturgy to be quiet, tranquil, spiritual, and reverential?

May the bright image of our deceased First Bishop, of blessed memory, His Holiness Patriarch Aleksiy, be preserved in our memory and in our inner world. May his rest with the saints be undisturbed. Eternal memory to him. Amen.

Archbishop PITIRIM
of Volokolamsk



Conference of Heads and Representatives of the Churches and Religious Associations of the USSR

Held at the Trinity-St. Sergiy Lavra on December 14, 1977

Devoted to Condemning the Neutron Weapon

His Holiness Patriarch Pimen of Moscow and All Russia initiated the Conference of the Heads and Representatives of Churches and Religious Associations in the Soviet Union which took place on December 14, 1977, at the Trinity-St. Sergiy Lavra. It was devoted to the discussion of the new threat to peace and security in connection with plans to manufacture neutron weapons. The conference participants adopted the Appeal to Religious Leaders and Believers Throughout the World.

There was a press conference on December 15, in Moscow at which His Holiness Patriarch Pimen and the conference participants spoke about the conference and its results. His Holiness Patriarch Pimen arranged a big reception which was held the same day in honour of the conference participants.

Appeal to Religious Leaders and Believers Throughout the World

As participants in a meeting of heads and representatives of the Churches and religious associations of the USSR, followers of Buddhism, Judaism, Islamism and Christianity, we have got together on the initiative of His Holiness Patriarch Pimen of Moscow and All Russia, the Primate of the Russian Orthodox Church, on December 14, 1977, at the Trinity-St. Sergiy Lavra in Zagorsk, near Moscow. Conscious of our religious responsibility towards mankind and in the light of the holy respect which our religions hold for all manifestations of life on earth, we have met to express our conviction and desire, as well as those of the believers of our country, who are protesting with one voice against the plans to manufacture a new weapon of mass destruction — the neutron bomb — and to deploy it on the territory of West European countries.

We appeal to you, dear brothers and sisters, with a heartfelt and brotherly greeting and urge you to combine our efforts to avert neutron danger, and to preserve this blessed gift of life.

The neutron weapon is one of the most terrible means of warfare, since it annihilates every living being within the area of its action, and includes the danger of genetic consequences for future generations. This weapon does not create greater international security as its supporters try to persuade the world public. Quite the reverse, the fact that it as if closes the gap between the conventional and the nuclear weapon and, while playing its provocative and destabilizing role, increases the probability of a nuclear war and brings the danger of its outbreak nearer, even in the event of local conflicts, makes the neutron bomb exceptionally dangerous.

Indeed the terrible consequences of the use of the neutron bomb are wide and varied. In peacetime, too, the very fact of its development serves as a strong impetus for the next round of the arms race and the perfecting of a weapon of mass destruction. The enormous expenditures involved in manufacture of the neutron weapon will further reduce the possibility of solving

such vital for mankind problems as rendering greater assistance to developing countries, providing food for the starving people on our planet, ridding them of poverty and epidemics and developing new sources of energy.

At the time when mankind today is striving to eliminate the obvious threat of self-destruction, the neutron weapon apologists are doing everything to secure its immediate production and its deployment on the territory of West European countries. In this way they are undermining the current process of detente and the favourable consequences of the Conference on Security and Cooperation in Europe, thus increasing the probability of a new world war breaking out. In accord with their inhuman logic, they praise the neutron bomb, calling it "pure" because it is aimed to annihilate people and everything alive and make no harm to things of material value. How immoral this "philosophy" is! How hypocritical! We declare that no religion on earth shares such a view of life.

Reason, sense and the will of all the believers of the Soviet Union are rebelling against the preparation of a new crime against humanity. We know the price of war only too well. Our Motherland lost more than twenty million human lives during the years of the Second World War and our countrymen's blood appeals to our conscience, making us duty bound to avert the repetition of such a worldwide disaster.

We are convinced that there can be no other stand: the neutron danger concerns the entire human family of nations.

We welcome the resolution to prohibit the development of new kinds of weapons of mass destruction and new systems of such weapons adopted at the last session of the UN General Assembly. This decision gives greater force to our action against the neutron weapon

and, we believe, will bring the time closer when it will be banned.

Being religious leaders, we feel it our moral duty to warn the politicians who, while regarding themselves believers, nevertheless, blasphemously justify the neutron weapon and declare it to be "humane", against their deeply erroneous stand which may entail tragic consequences. We consider it essential to create an atmosphere of moral pressure and censure around such people.

We remind all politicians that just as they have the authority, they also have the responsibility for the earth's present fate and its future. They must take world public opinion, which is rejecting the neutron bomb, into consideration.

We extend an ardent and brotherly appeal to religious leaders and believers throughout the world not to be silent with indifference, not to maintain a neutral stand in relation to the danger from this new weapon of mass destruction because by doing so, voluntarily or involuntarily, they pander to the policy of military confrontation.

We are convinced that our efforts come at an opportune moment and that they are vitally necessary. It is all the more evident since in our days the problem of human rights is really reaching a genuinely universal level, while in the question of neutron weapons it is precisely the first and most basic right of every human being—the right to live—that is at issue.

Dear brothers and sisters, we believe that you will share our concern and will unite your work with ours so that by the common effort of all men of good will mankind will be freed from the threat of the impending danger. We pray for the success of these labours and believe that our joint efforts will be able to overcome the new refined weapon of death.

We shall try to get the neutron bomb declared illegal!

Let peace triumph all over the earth!

FROM THE ARMENIAN APOSTOLIC CHURCH

VAZGEN I. Supreme Patriarch-Catholicos of All Armenians

FROM THE ALL-UNION COUNCIL OF EVANGELICAL CHRISTIAN BAPTISTS

ALEKSEI M. BYCHKOV, General Secretary of the AUCECB

FROM THE GEORGIAN ORTHODOX CHURCH

Metropolitan ILIYA of Sukhumi and Abkhazia, Patriarchal
Locum Tenens of the Georgian Orthodox Church

FROM THE CENTRAL BOARD OF BUDDHISTS OF THE USSR
BANDIDO HAMBO LAMA GOMBOEV ZHAMBAL-DORJI, Chairman
of the Central Board

FROM THE MUSLIM BOARD FOR CENTRAL ASIA AND KAZAKHSTAN
Mufti ZIYAUTDINKHAN ibn ISHAN BABAKHAN, Chairman
of the Muslim Board

FROM THE MUSLIM BOARD OF TRANSCAUCASUS
Mufti ISMAIL AKHMEDOV, Vice-Chairman of the Muslim Board

FROM THE MUSLIM BOARD OF THE NORTHERN CAUCASUS
Mufti ABDULKHAFIZ OMAROV, Chairman of the Muslim Board

FROM THE MUSLIM BOARD OF THE EUROPEAN PART
OF THE USSR AND SIBERIA
Mufti ABDULBARI ISAEV, Chairman of the Muslim Board

FROM THE EVANGELICAL LUTHERAN CHURCH OF THE LATVIAN SSR
Archbishop Dr. JANIS MATULIS

FROM THE EVANGELICAL LUTHERAN CHURCH OF THE ESTONIAN SSR
EDWARD HARK, archbishop a. i.

FROM THE EVANGELICAL LUTHERAN CHURCH OF THE LITHUANIAN SSR
Bishop IONAS KALVANAS

FROM THE JUDAIC COMMUNITIES
YA. L. FISHMAN, Rabbi of the Moscow Synagogue
G. M. GUREVICH, Rabbi of the Riga Jewish Religious Community
A. B. ZHIDOVETSKY, Chairman of the Kiev Jewish Religious Community
K. A. PLOTKIN, Vice-Chairman of the Leningrad Jewish Religious Community

FROM THE METHODIST CHURCH OF ESTONIA
HUGO ENGO-OENGO, superintendent

FROM THE RELIGIOUS COMMUNITY OF THE SEVENTH DAY ADVENTISTS
M. P. KULAKOV, senior preacher of the Seventh Day Adventists of the RSFSR
VICTOR KYARMAS, senior presbyter of the Seventh Day Adventists of the Estonian SSR

FROM THE REFORMED CHURCH OF TRANSCARPATHIA
Pastor PAVEL FORGON, the bishop's deputy

FROM THE ROMAN CATHOLIC CHURCH OF THE LATVIAN SSR
Bishop VALERIAN ZONDAKS

FROM THE ROMAN CATHOLIC CHURCH OF THE LITHUANIAN SSR
Bishop LUDVIKAS PAVILONIS

FROM THE RUSSIAN ORTHODOX CHURCH
PIMEN, Patriarch of Moscow and All Russia

FROM THE OLD BELIEVERS ARCHBISHOPRIC OF MOSCOW AND ALL RUSSIA
Priest GEORGIY USTINOV, Secretary to the Old Believers'
Archbishop NIKODIM of Moscow and All Russia

FROM THE OLD ORTHODOX CHRISTIAN BELIEVERS OF THE ARCHBISHOPRIC
OF NOVOZYBKOV, MOSCOW AND ALL RUSSIA
Bishop VARSONOFIY of Kursk, archbishop a. i.

FROM THE SUPREME OLD BELIEVERS' COUNCIL IN THE LITHUANIAN SSR
I. I. EGOROV, chairman of the council

FROM THE GREBENSHCHIKOVSKAYA COMMUNITY OF OLD BELIEVERS IN RIGA
L. S. MIKHAILOV, chairman of the community

FROM THE MOSCOW TRANSFIGURATION COMMUNITY OF OLD BELIEVERS
M. I. CHUVANOV, chairman of the community

FROM THE MOSCOW COMMUNITY OF CHRISTIAN OLD BELIEVERS
OF THE POMORYE COMMUNION
G. I. DERYUGIN, chairman of the community

Patriarch PIMEN's Opening Speech

December 14, 1977

Worthy participants in the conference, dear brothers.

First of all, I would like to thank you from my heart for your rapid response to my invitation to discuss the problem of the neutron weapon and for the work that each of you has undertaken with the intention of being present at the Trinity-St. Sergiy Lavra. I welcome you with all my soul and, through you as their representatives, I greet your people, the faithful, whose unseen encouragement for our work will, undoubtedly, inspire us with enthusiasm.

We are only just beginning our conference but already we are becoming aware of a unanimity of views on the subject under discussion, a feeling which is always with us and unites us whenever, driven on by our religious convictions and civilian consciousness, we meet together to raise our voices on vital questions of modern, everyday life. This makes us all rejoice, naturally.

As you know the subject of our meeting today is the growing danger to mankind from plans to produce and proliferate the neutron weapon.

News about the weapon first appeared in the world press in the mid-August 1977. At that time I made an announcement in which I noted that the development in the United States of a new terrible weapon of mass destruction was a flagrant contradiction of the wishes of the overwhelming majority of mankind and I welcomed the decision by the Secretariat of the World Peace Council to hold an international action week against the neutron bomb. Gradually more and more new circles of religious and secular society joined in in the protest campaign. No doubt you know about this from our press and radio and television broadcasts. Here I will make reference to just two important announcements from the Christian Peace Conference: a Declaration of the CPC President Nikodim, Metropolitan of Leningrad and Novgorod, and the General Secretary Dr. Karoly Toth concerning the neutron bomb published in September 1977 and a special resolution of the CPC Work-

ing Committee adopted at the session in Arnoldshain in the FRG at the beginning of November 1977. In the first document the plans to produce neutron weapon are defined as "a perversion of reason" and its manufacture called a new sin against the most valuable of God's creations—life. The Declaration contains an appeal to Christians to work to avert a threat of neutron warfare. The Resolution characterizes the bomb's action and contains an appeal to all people of good will to fight for life created by God, against the new danger to it and for the elimination of this danger.

I hope that during the forthcoming discussions we shall hear about similar deeds from other religious associations, because the struggle against the neutron bomb is gaining in force.

Dear brothers, allow me to share my thoughts on this extremely important question with you. I shall speak about the danger the realization by the United States of plans to produce the neutron bomb and to deploy it on the territory of the European members of NATO spell to peace in Europe and throughout the world. First of all, I shall dwell a little on the characteristics of this weapon. The combat efficiency of the neutron bomb is not in its blast force, heat wave or in the long-term effect of radioactive fallout, but in the intensive neutron radiation, which is relatively short and, therefore, makes the target area "safe" several hours after the blast. Fired from artillery or rocket launchers, neutron warheads hit relatively small areas about one kilometre in radius, the fact which allows Western military experts specify the new weapon as tactical. However, in the opinion of a number of eminent specialists, this weapon should be considered as strategic. Its one and only purpose is to destroy enemy manpower, i. e. to kill people. Basing on this certain Western advocates of the neutron weapon come to an illogical conclusion that it is "humane", an opinion which testifies to the fundamental perversion in their thinking. Thus this weapon is often

ermed "pure" in so far as, whilst it kills people and all living beings, it does not destroy material objects. Apologists of the neutron bomb, in their attempt to start its manufacture and proliferation argue their position with the Western public by making slanderous announcements that the USSR intends to attack Western Europe and that this new weapon can help counterweight the "lag" of NATO's armed forces and boost its "defensive potential". In this way the neutron "counteraction" is presented falsely as a "stability factor in Europe and as a guarantor of peace throughout the world". I believe that one of the tasks facing our conference is to expose the fundamental flimsiness of such arguments, to disclose their basic inhumanity and their political hypocrisy.

Let us begin with the last statement that the neutron weapon can and must act as an essential "stabilizer" of the "unstable" military balance between the countries of the Warsaw Pact and NATO. The groundlessness of this assertion is obvious in view of the fact that it contradicts the mutual acknowledgement in recent years by the leaders of the USSR and the USA of the approximate balance in strategic power of the opposing military blocs. By planning to adopt a new type of weapon in its arsenal, NATO is clearly changing the balance of strategic equilibrium in its own favour, which, of course, must entail a responding reaction from the Warsaw Pact countries. One should also add that, without a doubt, from a technical point of view, the neutron bomb represents a more sophisticated type of weapon than any previous nuclear combat means. Eminent American nuclear scientists have been working on it for about twenty years in the Livermore laboratory in California. This fact alone could serve as a challenge to reply with research and development, for such is the ruthless logic of the arms race. The neutron bomb is opening a new stage in the contest to build up and perfect weapons, and therefore it is becoming an extremely difficult, even unsurmountable hindrance on the path to peace—on the road towards halting the arms race, to disarmament and to establishing a stable peaceful cooperation

among nations with differing social and political systems. This danger causes particular anxiety because it has come to light today, only two years since the Conference on Security and Cooperation in Europe held in Helsinki created very real prospects for realizing the principles of peaceful coexistence and cooperation in Europe. The process of détente which began so favourably on our continent has already suffered damage from the campaign conducted in the West "for the protection of human rights in Eastern Europe". The adoption of the neutron bomb as an armament by the countries of NATO will destabilize the political position in Europe altogether.

We cannot view comments propagated about a "Soviet threat" and the use of the neutron bomb in response as anything other than a blasphemy against the memory of those twenty million Soviet people who gave their lives in the battle with Nazi Germany and its allies in order to free Europe from enslavement by fascism, in an attempt to abolish wars and to guarantee a peaceful life for all the peoples of our Motherland and of other European countries. Even impartial Western political and public figures have, a long time ago and repeatedly, been disputing the idea of the "Soviet threat" which is, in essence, a myth. Nevertheless it is used every time when there is a need to get support from the Western man-in-the-street for some dubious cause.

The incessant attempts to justify the neutron bomb on a moral level by references to its "humaneness" arouse particular indignation. How can we talk about its "humaneness" when its action is directed precisely against man and all live organisms. On the contrary, by its purpose the neutron bomb can only be defined as an exclusively inhuman weapon, and as such, there can be no place for it.

You must admit that to designate the neutron weapon as "pure" because it does not destroy material objects is the height of cynicism and reveals the crux of a money-grubbing psychology. Doesn't it seem fiendish when a book-keeper enters the cost of the preserved property into the credit column as the totals of a future war! In view of this

is it not true that we should doubt the religious sincerity of the people who make use of it and who call themselves believers, and, in fact can a religious man really abuse his faith?

No doubt, dear brothers, each one of you could tell us a great deal as to how the life of a follower of religion should be. However, it is common knowledge that according to all the various religious scholars, the life of any believer should be full of love for man and for good deeds. I will tell you about the Orthodox attitude to this question. In accordance with the patristic concept as observed by Orthodoxy, Christianity is "a likening to God within the limit of human nature". The Christian must show in his life, that "something akin to God" with which he is endowed from birth, i. e. that wealth of divine good which appears in the world with the birth of every man to be embodied in his actions. The Christian cannot be worthy of his faith without this embodiment of his God-like nature in his deeds, for in the words of St. Tikhon of Zadonsk "a Christian in name without Christianity in life is a hypocrisy". The Divine Founder of our religion Himself pointed to the aim of His mission of salvation as lying in the fact that all *might have life, and that they might have it more abundantly* (Jn. 10. 10). The sanctity of human life is inviolable for the Christian. It must not be abused by blasphemous attempts to find some sort of compensation in terms of material objects.

Dear brothers, life itself is a testimony to us of the opportune timing and the usefulness of such meetings of ours, and not only the meetings which we hold amongst ourselves, like this conference, but also those when our brothers and sisters from other countries, the followers of the various religions of the world, share in our work. This was the case at the memorable World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations. It is true that we knew nothing about the neutron weapon during that World Conference, however the questions of militarism and disarmament were fundamental to our discussions and decisions. I shall venture just a small quotation from our World

Conference's Appeal to Religious Leaders and Believers of All Religions Throughout the World: "The concern for general and complete disarmament was high on our agenda. Without disarmament, the process of detente cannot be made world-wide and irreversible. Nations should be able to live in trust and security without fear of aggression and war". The Appeal to the Governments of All Countries of the World states in particular: "We appeal to you to stop all research on the development of more lethal strategic and tactical weapons of offense and defence".

We are convinced time and again that our World Conference was timely. Its inspirational ideas are evoking religious forces in our country and throughout the world. We are very happy because of this.

Dear brothers, I believe that as a result of discussions of the problem facing us, we could take up the Appeal to Religious Leaders and Believers Throughout the World with a call to them to share our concern and to unite their efforts with ours in order that, with the joint forces of all men of good will, mankind should be liberated from the danger which the neutron weapon carries with it. I think that we have to stress in this Appeal the tendency widespread amongst certain political and social circles of underestimating the danger of the neutron bomb or even of ignoring it altogether.

I think that you will all agree with these proposals.

How are we going to make use of this Appeal? I feel that it will not be sufficient just to give it to the press. I am sure that we must bring it to the attention of our entire clergy and all believers. It is essential to familiarize with the Appeal our co-religionists outside our country and also those Churches and religious associations with whom we maintain contacts. In this last aspect it would be beneficial, I believe, to send the text of the Appeal with our letters to the leaders of these Churches and religious associations and to other eminent religious figures. We ought to keep our secular public informed of all the results of our conference through the Soviet Peace Committee, the Soviet Committee for European Se-

unity and Cooperation and other peacemaking organizations.

Worthy participants in the conference! I believe that our labours combined with the efforts of our entire Soviet public and all people of good will should bring about the desired result: the neutron bomb will be banned! Both our religious conscience and our patriotic sense of duty are summoning us.

In conclusion, I would like to express the conviction that you, dear brothers,

as responsible representatives of your Churches and religious associations will expound competently the views of your colleagues and your flock as well as your own on the situation under discussion at our conference so that by the end of the general discussion we shall have a large and profoundly meaningful supply of material which will help us in the struggle with the neutron weapon.

May the almighty help of God be with us!

Patriarch PIMEN'S Closing Speech

Worthy participants in the conference, dear brothers,

Our meeting has reached its conclusion.

In this hall we have heard the speeches of representatives of all the religions of our country, and once again we have been aware of an exciting feeling of our own involvement in the service of peace among nations. Each one of us spoke basing on his own understanding of the question, each one of us relied on his own religious views and traditions. We were all filled with a unanimity of purpose in our aspiration to achieve our great aim—the liberation of the world from wars and weapons—an aim which our religions sanctify and which our entire Soviet people is working towards. I thank every one of you from my heart, dear brothers, for your valuable contribution to the success of this present meeting. The spirit of brotherly love and mutual understanding and cooperation, which have united us during our discussions, have brought us some marvellous results. I believe that we have a perfect right to feel deep satisfaction at the outcome of the conference. Conviction in the rightfulness of our position, a serious knowledge of the question under discussion and a clear understanding of the dangerous consequences for mankind the creation of the neutron weapon presents, an accurate idea of the religious context of the problems—all these aspects have been reflected in a fitting way in the Appeal to Religious Leaders and Believers throughout the World which we have adopted.

Now our task is to bring the contents of this document to the minds of as many circles of religious figures in the world as possible and to the wide mass of believers. I have already had the opportunity to mention this in my opening address. We must set about doing this without delay. We shall only be in a position to reach the required result through the purposefulness and energetic peacemaking actions of all people of good will.

All of us gathered together here today are Soviet citizens, dear brothers. We belong to the great family of brotherly nations, who have united together in the mighty Union of Soviet Socialist Republics. This inspires us to a constructive patriotic cooperation for the good of our dear Motherland. Peace is the greatest earthly blessing. We are experiencing deep satisfaction from the fact that peace, friendship and cooperation among nations are the basic principles of the foreign policy of our socialist state and have been so ever since its inception. Being part of the great Soviet people, the believers are full of the same peace-creating aspirations as are our non-religious brothers and sisters. Therefore, the results of our labours today are intensified by the energetic opposition to the neutron weapon from wide circles of the Soviet public.

Dear brothers, thank you again with all my heart for your fruitful participation in our conference, a conference which has been strengthened by our religious consciousness.

I believe that the Most High will bless our joint peacemaking efforts

which are progressing favourably. I hope that we shall have further meetings because they are so important for the success of our activities for the good of the Motherland and for strengthening international peace.

I invite you all to take part in the programme which we have prepared for you this evening, which envisages in particular a showing of the new colour

film about that memorable World Conference: "Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations".

I invite you also to the reception which I am giving in your honour in Moscow tomorrow on the occasion of our conference.

Now, I ask each one of you to say a prayer in silence.

Speech by His Holiness Patriarch PIMEN

at the Reception in Honour of the Conference Participants

December 15, 1977

Worthy participants in the Conference of Heads and Representatives of Churches and Religious Associations in the Soviet Union,

Esteemed Vladimir Alekseyevich Kuroyedov, Chairman of the Council for Religious Affairs of the USSR Council of Ministers,

Dear guests,

First, I must thank all our brothers who responded to my invitation and took the trouble to attend and participate in the meeting at the Trinity-St. Sergiy Lavra, dedicated to working out our stand in relation to the plans to manufacture and proliferate neutron weapons.

We had a really brotherly discussion, as I said yesterday at the closing of the conference which showed our serious understanding of the question, gave a clear view of the religious context of these problems, and expressed our own conviction in the rightness of our position.

During the constructive discourse in which representatives of all the religions in our country took part we reached the unanimous conclusion that it is essential to do everything possible to avert danger from neutron weapons.

We adopted the Appeal to Religious Leaders and Believers Throughout the World in which we explained the monstrous nature of the neutron bomb, and its destructive action which is directed towards the annihilation of man and all living things. In the appeal we emphasized the provocative and destabilizing role which the neutron bomb plays, bringing the probability of an

outbreak of nuclear war closer, even in the case of a local conflict. We drew attention to the detrimental effect on the policy of detente in Europe and on the favourable results emanating from the Helsinki Conference which will be caused by attempts to place a new weapon of mass destruction into the countries of Western Europe by the leaders of NATO, a military organization.

We condemned the inhuman logic of political and public figures who praise the neutron bomb and call it "pure" and "humane" based on the theory that its destructive action does not have any effect on things of material value.

Everyone who has come forward to speak at the Trinity-St. Sergiy Lavra has agreed that there is not one religion which could share such blasphemous views. All religions approve the sacred nature of the gift of life, the spiritual meaning of the existence of every person and his individual exalted predetermination.

We appealed to religious leaders and believers throughout the world not to be indifferently silent about this, not to take up a neutral stand with regard to the neutron weapon because by doing so voluntarily or not, you pander to the policy of military confrontation and the escalation of the arms race. We summoned them to share in our concern and to unite their efforts with ours so that with the combined strength of religious and non-religious men of good will, we should achieve a rapid prohibition of the neutron bomb.

We are deeply satisfied that our stand

in relation to the danger from neutron weapons and the necessity to fight them coincides with the general attitude of our Soviet public. We declare that we are fulfilling our religious and patriotic duty in repudiating the neutron bomb.

We feel that our foremost task must be to drive home the contents of our appeal to the largest possible number of religious figures in the world and to the widest spread of believers.

I would like to thank all the participants in our conference for their exceptionally valuable contribution to our work here. Now, as a farewell to you, my dear brother participants in our

conference, I beg you to convey the spirit and the results of our meeting yesterday to your believers and religious servants on your return.

I raise my glass to the successful development of relaxing international tension and to the irreversible process of reinforcing peace and cooperation in Europe based on the Helsinki Agreements.

To the future prosperity of our dear country and to the triumph of the foreign policy of our Great Motherland which is directed towards the consolidation of peace in Europe and throughout the world!

To you all, dear friends!

Press Conference at the Soviet Peace Committee

The Soviet Peace Committee held a press conference in Moscow, on December 12, 1977, dedicated to the participation by the Soviet public in a universal campaign against the neutron bomb.

Academician E. K. Fedorov, the First Vice-Chairman of the Soviet Peace Committee, opening the Conference, introduced the participants—eminent Soviet public, scientific and religious leaders—to the journalists. He said that the intention of US military circles to equip the NATO armed forces with neutron weapons would torpedo the years of effort to limit the arms race and would reduce the results already achieved to nought. The new type of weapon is a weapon of mass destruction of people despite all the epithets like "pure" and "more humane". Our society has repeatedly protested against the neutron weapon.

M. A. Markov, Chairman of the Soviet Pugwash Committee, and Konstantin M. Simonov, noted Soviet writer, took the floor and said that the use of the neutron bomb amounts to suicide for mankind.

Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, said in part that all children of the Russian Orthodox Church along with all the believers in our country join their voices

to the unanimous condemnation by the Soviet public of the American intention to start manufacture of the neutron weapon and to deploy it in Western Europe. By its action, the neutron bomb belongs to the chemical and bacteriological means of mass destruction which have already been condemned and prohibited by authoritative international organizations.

The Christian conscience not only protests against the creation of a new type of nuclear weapon destroying all live organisms but regards the talk about it as a blasphemous act against God, the Creator of life, and against His most elevated creation—man. Archbishop Pitirim reminded those present about the consistent action by the Russian Orthodox Church against the arms race and about the adoption of an Appeal to the governments of all countries at the World Conference of Religious Workers held last summer. He also informed them that the Conference of Heads and Representatives of the Church and of Religious Associations of the USSR would take place on December 14 in Zagorsk on the initiative of Patriarch Pimen of Moscow and All Russia, dedicated to the discussion of the question of the intolerability of neutron weapons.

For the Celebration of the 100th Anniversary of the Liberation of Bulgaria (1877-1977)

Patriarch PIMEN's Address

**Given in Response to the Greeting by Metropolitan KALLINIK
of Vratsa in the Pleven Cathedral on October 26, 1977**

Your Holiness, Primate of the Bulgarian Church!

Your Eminence, Metropolitan Kallinik beloved in God!

Dear archpastors and pastors, brothers and sisters!

We feel deep spiritual satisfaction from the joint prayer that took place in this beautiful Cathedral of St. Nicholas in the historical city of Pleven, during which we offered up our thanks to the Almighty for His Providential care for the peoples of our two fraternal countries. We prayed zealously for the repose of the thousands and thousands of Bulgarian and Russian heroes who a hundred years ago selflessly gave up their lives to procure freedom and independence for Bulgaria dear to our heart.

We were deeply moved by the speech of our brother, Metropolitan Kallinik of Vratsa. It was as if we had become witnesses of the epic events taking place on the sacred land of Pleven and Shipka, and the enthusiasm that had fired the Russian people and urged them to stand up for their enslaved Bulgarian brothers and sisters.

Staying at the invitation of His Holiness Patriarch Maksim of Bulgaria and the Holy Synod of the Bulgarian Orthodox Church in your wonderful country we love so much, we are happy to take part in the nationwide festivities on the occasion of the 100th anniversary of the liberation of Bulgaria from the centuries-old foreign yoke.

We know and have a high regard for the glorious history of the Bulgarian

people, which has its sources in far-away ancient times, your highly original national culture and the exceptional importance for the peoples of our two countries of their age-old wide fraternal contacts. At the same time, we are well aware of the arduous historical path Bulgaria trod before its liberation celebrated so joyously by us today. Throughout many centuries the foreign rulers did everything in their power to deprive the Bulgarian people for ever of their freedom and their culture and the very Christian faith. But your courageous people held out at the cost of tremendous sacrifice through all those severe ordeals. And we now think with gratitude to the Lord of the great patriotic activity carried out by the Bulgarian Orthodox Church throughout that tragic period, rekindling the national consciousness of her people, blessing and inspiring them for the national liberation movement.

With gratitude to God we also think now of the disinterested help fraternal Russia rendered to the suffering Bulgarian people in their liberation. We also remember the many-sided contribution made by the Russian Orthodox Church to this sacred cause. The aim was great and huge were the losses on the way to its achievement. The Bulgarian volunteers and Russian soldiers, a great many of whom gave up their lives on the battlefields, have found eternal rest in the land for whose liberation they fought. Evoking in our mind these glorious pages of history, we also recall

the remarkable events that had led thirty years ago to the liberation of fraternal Bulgaria from the fascist yoke and once again united our peoples by their common losses.

The heart of every Russian, of every Soviet citizen visiting your country, fills with deep gratitude to our ancestors and our contemporaries for the heroic deeds they performed for the liberation of the Bulgarian people from the Ottoman yoke and for their deliverance from fascist captivity, and at the same time, with deep appreciation of the grateful memory of these sacrifices that lives on in the consciousness of your people; this is evidenced by the countless beautiful monuments throughout your flourishing country.

Dear brothers and sisters!

Accept a heartfelt greeting from the episcopate, clergy and laity of the Russian Orthodox Church on the occasion of the 100th anniversary of the liberation of your wonderful Motherland from the Ottoman yoke. This great occasion is a holiday for all Soviet people, and today our every citizen rejoices with you in your joy and exults in your happiness! We are all one in our fervent wish that socialist Bulgaria may flourish further! We are unanimous in our desire to strengthen the time-honoured friendship and cooperation between our two countries for the benefit of our fraternal peoples and for the consolidation

of peace in Europe and in the whole world!

Accept, dear Vladyka Kallinik, our sincere gratitude for congratulating us on the 60th anniversary of the Great October Socialist Revolution. This jubilee, dear to every one of us, gains even more happy significance as we see with our own eyes the immense constructive effect of the Russian revolution on the peoples in other countries, on the Bulgarian people.

Dear brothers and sisters!

We have just offered prayers of thanksgiving to Christ, our Saviour, the Giver of Light to every person living in the world. We pray to Him for our brothers killed on the battlefields, may He give them rest in the unwaning day of His Kingdom, and for all of us treading our life paths, for the beloved Bulgarian people building a new, just life today, and for the peace-loving peoples in our country who are filled with deep fraternal devotion to you.

We thank you all for your unfailing memory of our great ancestors, we thank you for your love for us, their descendants, for you have come in your multitude to this church in order to meet us and pray with us.

May the Lord's blessing and God's *grace and truth that came by Jesus Christ* (Jn. 1. 17) be with us all now and for ever and world without end.

Patriarch PIMEN's Speech

at the Official Supper in Pleven on October 26, 1977

Your Holiness, Primate of the Orthodox Church of Bulgaria,

Your Eminence, Metropolitan Kallinik of Vratsa,

Highly esteemed Mr. Chairman of the Committee for the Bulgarian Orthodox Church Affairs and Religious Cults of the Ministry of Foreign Affairs of the People's Republic of Bulgaria, Stoino Barymov,

Highly esteemed Mr. Chairman of the Pleven Council,

Dear representatives of the local public,

Dear table-companions,

On behalf of the members of the Rus-

sian Orthodox Church delegation and on my own behalf I thank you all sincerely for this wonderful reception and for the fraternal feelings which you lavish on us but which we regard as a tribute of your respect for all our people.

We specially thank Your Eminence and the highly esteemed Chairman of the Pleven Council for your beautiful speeches which adequately reflected the glorious common past of our two nations and the no less glorious present. We thank you again and again for most kindly remembering and congratulating us on the 60th anniversary of the

Great October Socialist Revolution which started the socialist era in the life of mankind and which strengthened ever more the ties of brotherhood and cooperation between the peoples of our two countries.

Dear friends, our stay in your historical city stirs special feelings in us. In these deeply moving and, at the same time, festively solemn historic days of celebrating the 100th anniversary of Bulgaria's national independence—of its liberation from the Ottoman yoke—we, with a feeling of utmost gratitude to the heroes, think of the great sacrifices made by the Russian soldiers jointly with the Bulgarian volunteer corps and Romanian units in 1877 in the fierce battles near Pleven. Those battles are written down for ever in the glorious history of Bulgaro-Russian fraternal relations. Thousands of Russian soldiers and Bulgarian volunteers gave up their lives for the liberation of Bulgaria from the five-century foreign rule in the bloody battle against the Ottoman troops near Pleven, of which we are constantly reminded by the monument to the fallen Russian grenadiers in Moscow. The feat of the heroes of Pleven was joyously acclaimed in Russia and hastened the liberation of long-suffering Bulgaria. Recollecting these events now, we thank you sincerely for your abiding memories of valiant Russian heroes who fought selflessly for the freedom and independence of your Motherland. This sacred exploit of our ancestors was repeated in 1944 when

the Red Army brought fraternal Bulgaria liberation from the fascist yoke.

It fills our hearts with deep satisfaction and joy to know that the fraternal Bulgarian people has used its freedom for its genuine benefit, having laid the basis for a new, truly democratic society. Through persistent labour you have obtained prosperity for your socialist Motherland known to all peoples as a staunch champion of lasting, just and universal peace.

So accept, dear friends, a heartfelt greeting for the 100th anniversary of the liberation of Bulgaria from the Ottoman yoke. Your jubilee is our jubilee, a red-letter day for the whole of our people!

Today's meeting and your exceptional reception and sincere hospitality characterize in the best possible way the disinterested love between the Bulgarian and Soviet peoples, and show most clearly the fraternal relations between the Bulgarian and Russian Orthodox Churches.

So may Bulgarian-Soviet friendship remain inviolable for centuries!

May the brotherhood of the Bulgarian and Russian Orthodox Churches—a spiritual source nourishing this friendship—never run dry!

I raise this glass to you, Your Holiness, our dear brother!

To Your Eminence, beloved Vladyka Kallinik!

To the health of the representatives of civil authorities and public organizations! To all of you, dear friends!

Patriarch PIMEN's Speech

at the Official Dinner Given by Metropolitan PANKRATIY of Stara Zagora
in Shipka on October 27, 1977

Your Holiness, Primate of the Bulgarian Church,

Deeply esteemed high representatives of the civil authorities of the People's Republic of Bulgaria,

Your Eminence, Metropolitan Pankratiy of Stara Zagora,

Dear partakers of this truly brotherly meal,

We are deeply stirred to be here, at this historic site which is equally dear

to the heart of the Russian and Bulgarian peoples.

With pain in our heart we feel keenly the heavy burden of the foreign yoke which the Bulgarian people had to endure for five agonizing centuries and which we, Russians, who also suffered for centuries from foreign oppression, can understand better than anyone else.

We are now on the famous Shipka which is known to the whole world.

Shipka is the summit of that way of the cross which Russian soldiers and Bulgarian volunteers trod together a hundred years ago towards the freedom of Bulgaria. Shipka has become a symbol of courage and fortitude. Fierce, bloody battles were fought here against the brutal and strong enemy. Everything here reminds one of unparalleled heroism, the sacrificial feat of the Russians and Bulgarians and of the military fame of the fraternal peoples. The valiant Russian warriors and Bulgarian volunteers did not surrender Shipka to the enemy. The eternal flame is burning here now to their memory, in honour of those who fell defending Shipka. A magnificent church dedicated to Christ's Nativity was erected on the southern slope of the Shipka Pass as a monument to the great sacrificial feat of the Russian soldiers who gave up their lives for their suffering Bulgarian brothers and sisters. Their mortal remains rest in the crypt of this holy church. And the blood they shed has forever welded the great fraternal unity of Russians and Bulgarians.

We are touched to the depths of our hearts by the memory Bulgaria holds sacred of the valiant Russian soldiers who gave up their lives in the name of freedom for their brothers in blood and spirit. Our hearts are moved by the prayers for them offered up continually in your churches at Divine Liturgy: "For all Russian soldiers fallen on the battlefield!" And as a guarantee of this eternal memory, we can see and feel and are sincerely grateful for your constant concern about the preservation of these historic sites made holy by the priceless sacrifice.

Today true peace reigns on Shipka, as it does throughout People's Bulgaria. The steady tread of the Bulgarian people on the way of all-round progress gladdens the hearts of all Soviet people who are celebrating now the 60th anniversary of the Great October Socialist Revolution which heralded to the world the era of new, just relations among people and predestined Bulgaria's embarkment on the path of socialist development.

It is our sacred duty to make this constructive, creative quiet and lasting peace available to all peoples on earth,

according to the angel's glad tidings: *Glory to God in the highest, and on earth peace, good will toward men* (Lk. 2. 14).

Your Eminence, dear Vladyka Pankratiy,

Highly esteemed Mr. Penchev,

Highly esteemed Mr. Grancharov,

I thank you cordially for the heartfelt speeches you addressed us with. The heroes of the Shipka battle came alive in our mind's eye. It was as though we witnessed the great events that had taken place on the now peaceful sites which we have just visited and where we prayed fervently. We were gratified by your evidence that the heroic deed of Russian soldiers who fought on Shipka Pass does not fade with time from the memory and hearts of the Bulgarian people, I assure you and all our Bulgarian brothers and sisters that every Soviet person invariably keeps in his memory and heart the glad awareness of being involved in your nationwide festival—the 100th anniversary of your liberation from the Ottoman yoke.

Dear friends, with deep appreciation we think now of the extremely important mission carried out by the Bulgarian Orthodox Church throughout the five centuries of the Bulgarian people's enslavement, as she guarded the national dignity of the Bulgarians, preserved their national culture, blessed them for the national liberation struggle and gave many heroic fighters for the freedom and independence of your Motherland.

On behalf of the episcopate, clergy and laity of the Russian Orthodox Church I congratulate you all sincerely, dear Bulgarian brothers and sisters, on your great jubilee—the 100th anniversary of the liberation of Bulgaria. As I have said already, your holiday is a holiday for all our people who offer you their cordial greetings today!

May the All-Gracious God preserve your country in happiness and grant us all profound and inalienable peace through the prayers and intercession at His Throne of those who in sacred battle for the right cause "laid down their lives for their friends".

I raise this glass to Your Holiness, our beloved brother!

To Your Eminence, dear Vladyka Pankratiy! To the hierarchs, clergy and faithful children of the Holy Bulgarian Church!

To all the high representatives of the People's Republic of Bulgaria who are here among us today!

To all Bulgarian people!

To the further prospering of the People's Republic of Bulgaria and the Soviet Union and the well-being of our brother nations, to their eternal inviolable friendship and joint constructive labour for the benefit of peace and progress!

To you all, present at this table!

Patriarch PIMEN's Speech

at the Soviet Embassy in Bulgaria, October 28, 1977

Highly esteemed Vladimir Nikolaevich,

Your Holiness, dear friends and table-companions,

We are deeply touched by the high attention of the Soviet Ambassador to the People's Republic of Bulgaria, dear Vladimir Nikolaevich, who receives us with traditional Russian hospitality on the Soviet territory in this magnificent new building of the embassy.

Our delegation has come to Bulgaria to take part in the festivities on the occasion of the 100th anniversary of its liberation by the Russian people. Therefore, my mind's eye at this moment turns involuntarily to the origins of brotherhood and friendship between the peoples of our country and Bulgaria dear to our heart with which we are connected by strong ties dating back into the distant past.

Bulgaria is the cradle of Slavonic literature which was nurtured by the closest disciples of the Slavonic enlighteners St. Methodius and St. Cyril. Bulgaria generously shared that treasure with Russia at a time when she was just beginning her independent state and Church life. We value the translated and original literary works written in the epoch of the First and Second Bulgarian Kingdoms, for these works too have become our common property. We remember with much gratitude the courageous preacher, Patriarch Evfimi, that remarkable scholar and patriot, because the activity of the Trnovo School founded and headed by him had a beneficial influence on book-making in Russia at the dawn of its liberation from the Tartar yoke.

Having released itself from the fetters of enslavement, Russia regarded

with brotherly compassion and great sorrow the misfortunes that fell to the lot of the Bulgarian people during the Ottoman rule.

Despite all the difficulties hindering contacts with the enslaved brothers, the Russian people strove to give them all possible moral and material aid throughout the cheerless night of slavery that had settled on the Balkans.

The old historical fraternal ties made themselves felt with particular force during the liberation war of 1877-1878, when Russian soldiers and Bulgarian volunteers fought selflessly shoulder to shoulder against the enslavers, and when the whole Russian people in a single upsurge of patriotic and fraternal feeling strove to take part in rendering effective aid to the Bulgarian people.

Enormous was the sacrifice placed on the altar of the liberation struggle. But it was not in vain, because it was with this sacrifice that freedom was finally won. It strengthened even more the fraternal ties between the two peoples and instilled for ever in the hearts of the Bulgarians a grateful memory of their brothers' feat of arms and a feeling of unfading gratitude to the Russian people.

This is evidenced by many facts in Bulgaria's subsequent history. This is shown vividly by the numerous monuments to military leaders and soldiers who fought for the liberation. This is testified by the names of towns, villages, squares, parks, boulevards and streets, which have immortalized the names of the heroes. This is proven by the joint feats of arms during the Great Patriotic War which are en-

graved in majestic monuments and sung in folk songs.

We want to note with gratitude that this love was also expressed today in the fact that the Bulgarian Orthodox Church, true to her patriotic traditions, has invited a delegation from our Church to take part in the festivities on the occasion of the 100th anniversary of the liberation.

We are gratified by the thought that for already more than three decades socialist Bulgaria has been marching side by side with the Soviet Union, actively engaged in cooperation with other countries of the socialist community in resolving economic questions, creating a better future, and in settling problems of global importance for the whole of mankind.

Everyone knows about the cooperation between Bulgaria and the Soviet Union within the framework of the Council for Mutual Economic Assistance, which has yielded wonderful results. Our countries have made a substantial contribution to detente on the European continent. It is extremely important that our countries not only signed the Helsinki Agreement but also apply themselves to implementing all the Ten Principles of the Final Act. In doing so, we do not favour any one principle nor disparage any other, but advocate using them as an indivisible whole.

We cannot help mentioning here that the Russian and Bulgarian Churches spoke repeatedly in approval and support of the Helsinki document which is of great importance for cooperation and security not only in Europe but on other continents as well.

The Russian and Bulgarian Churches have never failed to take part in congresses and conferences dedicated to the defence of peace. We note with satisfaction the Bulgarian Church's participation in the World Conference of Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations which was held at the beginning of June 1977 in Moscow.

This year, when Bulgaria marks the 100th anniversary of its liberation, the Soviet people will solemnly celebrate

the 60th anniversary of the Great October Revolution which started a new era. The importance of this event cannot be overestimated, for the revolution not only heralded the dawn of a new epoch but also served as the basis for the development and progress of the peoples of our country and gave a powerful impetus for building a new life in other countries. That is why the Bulgarian people, too, are preparing to celebrate appropriately this historic date with us.

It is highly auspicious that on the eve of the 60th anniversary celebrations the Supreme Soviet of our country after a nationwide discussion adopted the new Constitution of the USSR, reflecting the achievements in the field of social transformations, health service, education, culture and the ensurance of human rights which guarantees freedom of conscience. The new Constitution vividly embodies the will of our government and of all our people for a just settlement of world problems, the establishment of lasting peace and cooperation among nations. This is what the entire people of fraternal Bulgaria is striving for as well.

We are convinced that likemindedness, unanimity and genuine friendship will always prevail in the relations between our peoples. Our Bulgarian brothers share our firm conviction. I am especially pleased to mention this here, in the Soviet Embassy, the activity of which promotes the strengthening of manifold contacts between our countries.

Accept, highly esteemed Vladimir Nikolaevich, our sincere gratitude for this warm reception. Making use of this favourable opportunity, I congratulate you and your staff on the forthcoming festival of the 60th anniversary of Soviet power. I wish with all my heart good health and successes in your responsible service for the benefit of the Russian and Bulgarian peoples.

To your health, highly esteemed Vladimir Nikolaevich, to your health, Your Holiness, to the health of all our table-companions! To the inviolable friendship between our peoples and to peace in the whole world!

Patriarch PIMEN's Address

in the Patriarchal Cathedral of St. Aleksandr Nevsky
in Sofia after Liturgy, October 30, 1977

Your Holiness, Vladyka beloved in the Lord,

Dear archpastors and pastors of the Bulgarian Orthodox Church,

Dear Bulgarian brothers and sisters,

Being here, among you, in this beautiful church dedicated to the Grand Duke, St. Aleksandr Nevsky, which is also a monument built by the Bulgarian people in grateful memory of the heroic feat performed by Russian soldiers and liberators 100 years ago, we experience a special feeling of spiritual joy heightened by joint heartfelt prayer. Truly today is a highly festive occasion for the Bulgarian and Russian Orthodox Churches for we are celebrating in prayer a great historic event—the 100th anniversary of the liberation of Bulgaria from foreign rule.

We are grateful to our brother, His Holiness Patriarch Maksim of Bulgaria, who has invited us to come to Bulgaria to take part in your nationwide festival. We, representatives of the Russian Orthodox Church, are glad of this opportunity for in the heart of every Russian there is an unfading memory of the time a hundred years ago when our ancestors with great enthusiasm went to liberate our co-religionist and consanguineous brother, the Bulgarian people, from the five-century enslavement.

Fresh in our memory are the great efforts contributed by our Russian Orthodox Church to this liberation.

A few days ago we walked upon the sacred soil of Pleven and Shipka. I am unable to convey to you fully now the feelings that gripped us as we came into visual contact with the immortal feat of Russian soldiers and Bulgarian volunteers who had paid with their lives for the freedom and independence of your Motherland, Bulgaria, fervently beloved by us. We prayed in the cathedral of Pleven, we held Lity for the Dead on Stoletov Peak and we are now praying in the beautiful Patriarchal Cathedral in Sofia, where everything testifies to Bulgari-

an-Russian brotherhood, to your, dear brothers and sisters, grateful memory of the feat performed by sons of Russia a hundred years ago. The memory of that great and selfless feat of the Russian people is in the countless monuments dedicated to Russian soldiers and liberators built throughout your country. In our primatial city, Moscow too, there is a monument to the Russian grenadiers fallen in the battle near Pleven on November 28, 1877. The blood shed by our peoples in the joint fierce struggle united and fraternized them for ever and made their friendship inviolable!

Your Holiness, our most beloved brother, Primate of the Church of Bulgaria,

I am expressing the feelings of all our delegation when I thank you cordially for your speech which has been imprinted deeply in our minds. Listening to you, we were carried back nearly three decades, to the time when you, a young archimandrite then, served as Dean of the Bulgarian Church Podvorye in Moscow and when in your many sermons and speeches you often referred to the event we are now celebrating and dwelt on the importance of it for the historic development of our two countries and gave the Russian soldiers and liberators, the Russian people and the Russian Orthodox Church, all their due.

As for our own part, we are well aware of and have a high regard for the exceptionally important role played by the Bulgarian Orthodox Church in the fate of the Bulgarian people through the period of the five-century Ottoman rule. Your Holy Church, her hierarchs and clergy and her pious children were guardians of the national consciousness of the Bulgarian people. Your Holy Church throughout the most trying periods of the foreign rule nurtured the Bulgarian people's faith in their imminent liberation; she rekindled the sparks of the national liberation movement and took an active

part in your people's struggle for freedom and independence. We thank the Strength-Giving Lord for this!

On behalf of the Plenitude of the Russian Orthodox Church we congratulate you sincerely, Your Holiness, the reverend hierarchs and clergy of the Bulgarian Orthodox Church, her pious children and all the fraternal Bulgarian people, on the great festival—the 100th anniversary of the liberation! We assure you, our dear Bulgarian brothers and sisters, that all Soviet people share in the joy of your festival. All citizens of our Motherland co-rejoice with you!

Your Holiness, we appreciated deeply your grateful words about the liberation of the Bulgarian people from the fascist yoke in 1944 by the Red Army with the active participation of the Bulgarian patriots. Today, staying in your wonderful country, we have had an opportunity to see with our own eyes the tribute of high respect for the memory of the Soviet soldiers fallen in the course of the liberation, which is also expressed in the fine monuments scattered all over Bulgaria.

We also thank you from all our heart, Your Holiness, for the words of brotherly greeting addressed to our people on the occasion of the forthcom-

ing 60th anniversary of the Great October Socialist Revolution. We hold this festival all the more dear since the Great Revolution in our country has opened the way to socialist development to all peoples of the world, and the People's Republic of Bulgaria has been following it for more than three decades now, reaching ever new heights in the development of the Bulgarian people's mode of life.

This wonderful knowledge inspires us, children of the Russian and Bulgarian Orthodox Churches, to do everything we can to strengthen even more the friendship and cooperation between the peoples of our two countries, so that their efforts and good example might consolidate fruitful peace among all nations!

May God Almighty preserve beautiful Bulgaria in peace and prosperity!

May the All-Merciful Lord give His heavenly blessing to you, Your Holiness, and to all your God-protected flock, God-loving hierarchs and pastors of the Holy Bulgarian Church!

Allow me, Your Holiness, highly esteemed Vladyka, to wish you spiritual joy in the Lord Christ and many years of fruitful labour for the glory of the Holy Church of Bulgaria and the peace-loving Bulgarian people dear to us!

Patriarch PIMEN's Speech

**at the Reception Given by Patriarch MAKSIM on Behalf
of the Holy Synod of the Bulgarian Church, October 30, 1977**

Your Holiness, our dearly beloved brother in Christ, Patriarch Maksim, Highly esteemed Chairman of the Committee for Affairs of the Bulgarian Orthodox Church and Religious Cults at the Ministry of Foreign Affairs of the People's Republic of Bulgaria, Mr. Stoino Barymov,

Highly esteemed archpastors, reverend fathers, dear table-companions, Today we have once again the pleasant opportunity on behalf of the Plenitude of the Russian Orthodox Church to convey to you, Your Holiness, to the children of the Bulgarian Orthodox Church and to the entire beloved Bulgarian people the feelings of deep

friendship and devoted love that have existed from time immemorial between the Churches and peoples of our two countries. Throughout the history of our peoples, both in the periods of misery and of joy, the Bulgarians and the Russians have always been aware of their togetherness, always ready to come to each other's aid. And now, when the Bulgarian Church together with all her people solemnly celebrates the 100th anniversary of the liberation of Bulgaria from the Ottoman yoke, we with a feeling of deep satisfaction share in the joy of our Bulgarian brothers and sisters and congratulate you fervently with all our hearts!

We assure you, dear friends, that we are well aware of the great role the Bulgarian Orthodox Church played in supporting the struggle of the Bulgarian people for their spiritual and national independence.

We recall that even back in the period of the Second Bulgarian Kingdom a bright star emerged from the depth of your Church, St. Evfimiyy of Trnovo, who was famous not only for his literary activities but also as an ardent patriot boldly rising to the defence of his Church and his people in the face of the Ottoman conquerors. When the long and gloomy night of foreign rule descended on Bulgaria, the national patriotic activity of the Bulgarian Orthodox Church gained unprecedented force and importance. She became a reliable guardian of the Bulgarian people's rich spiritual and cultural heritage, an inspirer of the people's national consciousness and a refuge fortifying their faith in their imminent liberation. One hundred years ago the Bulgarian people shook off the fetters of foreign enslavement with the help of their Russian brothers. And today, participating in the festivities on the occasion of this auspicious anniversary, we, representatives of the Russian Orthodox Church, observe with deep satisfaction that this liberation was largely aided by the centuries-old effective bonds uniting our Orthodox Churches.

Indeed, Kievan Rus throughout its establishment and development constantly felt Bulgaria's beneficial religious and cultural influence. A solid foundation was laid in those remote times for the friendship between our Churches and peoples for many centuries to come. When the religious, spiritual and cultural life of the Bulgarian people was for centuries subjected to severe trials, the reverse process of mu-

tual aid started—from Russia to Bulgaria.

Your Holiness, allow me to express the feeling of deep gratitude which all of us, representatives of the Russian Orthodox Church, feel for being invited to share with the Holy Bulgarian Church and the pious Bulgarian people your national holiday and for your truly brotherly and friendly speech. We once again thank you sincerely for congratulating us on the forthcoming 60th anniversary of the Great October Socialist Revolution. We assure you and all our Bulgarian friends that we regard as quite inviolable the friendship and cooperation that weld the relations between our fraternal peoples who enthusiastically follow together with us along the socialist path of development. I specially emphasize active peacemaking which distinguishes our countries' foreign policy and which agrees so well with the historical paths of the Bulgarian and Russian Orthodox Churches.

I am convinced that the Bulgarian and Russian Orthodox Churches will not slacken their joint efforts towards further development of friendly relations between the peoples of our two fraternal countries in the light of the new meaning our wonderful time has introduced into these relations.

I raise this glass to the further prospering of the Bulgarian Orthodox Church!

To Your Holiness's good health and your blessed success in your high patriarchal labours!

To the further all-round progress in every aspect of the life of the beloved Bulgarian people!

To the friendship welded in centuries and to the cooperation between the peoples of our two fraternal countries!

To you all, dear table-companions!

Patriarch PIMEN's Speech

at the Reception Given on Behalf of the State Council
of the People's Republic of Bulgaria on October 31, 1977

Highly esteemed Deputy Chairman of the State Council of the People's Republic of Bulgaria,

Dear brothers and friends,

First of all, let me express on behalf of all of us, representatives of the Russian Orthodox Church, sincere gratitude for the truly brotherly greeting and for all the kind words that have just been said with regard to the Russian Orthodox Church and the people of our beloved Motherland!

We feel deeply grateful to our Bulgarian brothers, to you all, dear friends, for the opportunity that was given to us to take part in your wonderful festival. I will not be saying anything new by pointing out that this festival is also the celebration of the Russian and the entire Soviet people whose destiny in history is closely bound with the destiny of the Bulgarian people.

We were greatly impressed by our visits to the historic sites of Plevna and Shipka. It was as though we witnessed those great events and obtained new strength for our forthcoming labours towards further developing the centuries-old friendship between the peoples of our two countries.

Dear friends,

Your long-suffering and courageous people in the dark epoch of the five centuries spiritual and political enslavement did not bow their heads before the oppressors and never stopped fighting for their freedom and independence. And in this they found guidance and support in the Bulgarian Orthodox Church. There is historical evidence that the outstanding Bulgarian enlighteners St. Paisiy of Hilandar and St. Sofroniy of Vratsa, were in the vanguard of the people's just struggle and with their work started a new stage in the national liberation movement in Bulgaria. However the struggle was too unequal, and, therefore, the eyes of the Bulgarian people turned with hope and fervent expectation to the fraternal Orthodox Russian people, sin-

cerely compassionate to their Bulgarian brothers. The expectations of Bulgarian patriots, as we know, were not in vain. Russian soldiers came to the help of the fighting people of Bulgaria. There are records of a great many unexampled heroic deeds of Russian soldiers and Bulgarian volunteers. This mass heroism testified best to the brotherhood of the Russian and Bulgarian peoples and to their centuries-old friendship.

We observe with deep satisfaction that the good, cordial relationship between the peoples of our countries has not once been interrupted throughout the past hundred years. These brotherly ties made for the revival and maturing of the independent Bulgarian state possible. And although after the liberation of Bulgaria from the Ottoman yoke the Bulgarian people went through many difficult years, Bulgarian-Russian friendship did not run dry. In September 1944 the Red Army liberated the people of Bulgaria from the fascist yoke. Thus, within just a few decades sacrificial feat twice testified to the inviolable friendship between the peoples of our two countries.

And now, when the 60th anniversary of the victory of the Great October Socialist Revolution of world-wide historic importance, is celebrated throughout our beloved Motherland, we are gratified to think that the freedom-loving, courageous and hard-working people of Bulgaria who have in heroic fighting defended their right for freedom and independence, belong to the fraternal family of the peoples of the socialist countries.

Expressing sincere gratitude to the State Council of the People's Republic of Bulgaria for this wonderful reception and hospitality, I propose to raise glasses to the glorious Bulgarian people, to Bulgarian prosperity, to the happiness of every family in this beautiful country and to peace throughout the world!

May the sacred friendship between the Bulgarian and Soviet peoples be blessed for centuries!

Patriarch MAKSIM's Speech

at the Patriarchal Cathedral of St. Aleksandr Nevsky
in Sofia after Liturgy, October 30, 1977

Bless the Lord, O my soul, and forget not all his benefits! (Ps. 103. 2)

We live in the memorable year when all our people in radiant delight, with patriotic and grateful feelings, celebrate the 100th anniversary of our happy liberation from the harsh Ottoman slavery. Our Church prayerfully blesses this universal festival.

The painful memory of the sufferings and ordeals in the bondage, the radiant images of the enlighteners and fighters and the admirable heroic feats of the Russian warriors and Bulgarian volunteers overwhelm our hearts and minds in these sacred days, directing our will towards gratitude and ministry.

For five long centuries did Bulgaria direct its agonized gaze through the impenetrable gloom of the heavy yoke towards the heroism of liberation. Dreadful were those five hundred years in whose depths merged the poignant song of Tsar Shishman's soldiers, sorrowful moans of people in captivity, bitter tears of hapless mothers, the burning blood of the wretched children, the profaned sacred church objects, the locked doors of our national schools, the degraded rights of human dignity and the manifestations of national consciousness brutally suppressed. A grievous situation which is appropriately remindful of the biblical words: *...lamentation and weeping, and great mourning* (Mt. 2. 18).

But the glow of the icon-lamps, the monks' prayers and homilies, the works of the people's arousers, the precepts of the leaders of the Renaissance, the successful struggle for an independent national Church, the establishment of the Bulgarian Exarchate, the activity of the Bulgarian apostles, the uprising of the revolutionary national liberators, the conflagrations of the April of 1876, and hopes for the help of brotherly Russia alleviated the gloom, broke down the fetters and heralded the liberation.

And fraternal Russia responded not merely compassionately but sacrificially to the call of the Slavonic, Orthodox Bulgarian people, its coreligionist. The Russian diplomats' energetic efforts to achieve a peaceful settlement of "the

Eastern crisis" proved of no avail. The Bulgarian Exarch Anfim's message to His Eminence Isidor, Metropolitan of Petersburg, supplemented with documents about the atrocities committed on the Bulgarians during the April Uprising, reached the Russian Emperor's attention. The pressure from the Russian public opinion was decisive.

The Emperor Aleksandr II declared war on Turkey on April 12/24, 1877; it was the Russo-Turkish war of liberation.

The manifesto announcing the beginning of the war met with enthusiastic acclaim throughout Russia. Our Russian brothers, young and old, rose to the defence of the profaned Bulgarians, their tribesmen and coreligionists, inspired by the awareness that in defending their profaned brothers' right, honour and faith they were defending their own rights, honour and faith. Volunteers offered their services. The churches were crowded with worshippers. Prayers were offered up for the triumph of the righteous cause. The soldiers were exhorted before going off to the front. The words of the pastor, remindful of the Apostle's call: *Bear ye one another's burdens, and so fulfil the law of Christ* (Gal. 6. 2) echoed imperatively the general enthusiasm. And so the Russian people embarked on the way of selflessly fulfilling their duty, responding to their brothers' call and shouldering the burden of the sacred war of liberation.

The "Appeal of the Bulgarian Central Committee in Bucharest" of April 12, 1877, came as a herald to the long awaited spring of liberation and prompted joyous elation throughout Bulgaria. It read: "Russians are coming as brothers to give us disinterested aid.... We must all, to the last person, rise and meet our liberators in a brotherly way and apply every effort to help the Russian Army.... Bulgarians, forward! God and our Russian brothers are with us!" The standard made lovingly in Samara with the images of the Slavonic enlighteners, the holy brothers Sts. Cyril and Methodius, and of the Iberian icon of

the Mother of God and with the inscription *Let God arise, let his enemies be scattered* was presented "on behalf of the entire Russian land" to the Bulgarian volunteers' unit in Ploesti on May 18, 1877, as a sign of the unity of sacred feelings between our co-religious and consanguineous peoples.

The decisive day had come. At midnight on June 27, 1877, the famed general M. I. Dragomirov addressed his soldiers on the hushed bank of the great River Danube: "Brothers, the whole of Russia is watching us. Remember, there can be no compromise for us: it's either on the other side of the Danube or in the Danube." And making the sign of the cross over their chests, his troops rushed forward like lions. The five-century night of enslavement receded into the past with the dawn of a new day. Woken up by the first thunderclaps of the guns of the Russian liberating army, all Bulgaria welcomed their brothers and liberators with church banners, flowers, smiles and tears of joy. Hard was the progress of the Russian warriors and Bulgarian volunteers across the Bulgarian land. Every inch took a heavy ransom of dear sacrifices. The enemy was ferocious and great in number. But on the paths of this Bulgarian Golgotha the great love for suffering brothers won out, being stronger than death, for "God is not in force but in truth"! The self-sacrificing defence of Stara Zagora, the great epic of Shipka, the famous battles near Plevna in which Romanian troops fought courageously, too, and the winter crossing of the Balkans wrote pages of unparalleled heroism in history. The triumphant Russian "hurray" rolled over the battlefields, echoing joyously in every Bulgarian heart. The courageous Russian soldiers got the deserved praise: "Well done, boys! We thank you, brothers, on behalf of all Russia!" In the battle to rescue their sacred Samara standard, to which they had sworn to die for their Motherland, "the Bulgarian volunteers, too," as General Stoletov mentioned in his report, "have proven that they can fight and die as heroes and that the long-suffering Bulgarian people deserve their freedom and their history. The Bulgarian volunteers could not have taken a more glorious part in the battle."

Russians and Bulgarians fought heroically for Shipka. "Fire destroys them, and thirst torments them," wrote a war correspondent, "but they will not retreat." Human words fail to adequately describe the Shipka epic. It would be more appropriate in silence and reverential meditation to dwell on what took place at this legendary summit which even now, a hundred years later, and for ever, as long as the Bulgarian heart is beating, will welcome us with the words: "Bulgaria! Bare your head and bow reverentially at this sacred place!..." From there the liberators marched triumphantly to San Stefano.

Bulgaria obtained its right to live in freedom at the cost of two hundred thousand precious lives and abundant fraternal blood.

The impartial judgement of history wrote the Russo-Turkish war down in the historical annals of mankind with the attributes "just and liberating": the blood shed by Russian soldiers and Bulgarian volunteers, who died a heroic death have for ever welded the great brotherhood of the Russian and Bulgarian peoples. This blood serves to inspire high patriotism and lasting friendship with our brother and liberator.

Your Holiness, Holy Vladyka beloved in the Lord,

A hundred years ago the great and noble Russian people sent its courageous sons to the high Golgotha to shed their blood for the freedom of their younger brother in faith and blood, our Bulgarian people, who had been enslaved for centuries.

The great and selfless sacrifice placed by Slavonic Russia on the altar of love established in the heart of every Bulgarian a monument of eternal gratitude and unchanging love for their brothers and liberators.

This gratitude and love of the entire Bulgarian people is engraved here, too, upon every stone of the magnificent cathedral dedicated to the Orthodox prince, St. Aleksandr Nevsky, built as a monument to our liberation, where, as in every other Bulgarian church, fervent prayers are offered up for the Russian and Bulgarian military leaders and soldiers fallen on the battlefield for the faith and freedom of our Motherland.

Their remains rest under marble gravestones with crosses over them on the battlefields. Grateful generations bow reverentially before them and decorate those monuments with live flowers. The immortal souls of the heroes dwell in the Lord's courtyards in eternal joy—as a reward for fulfilling their duty properly, for *greater love hath no man than this, that a man lay down his life for his friends* (Jn. 15. 13).

The arrival of Your Highly Esteemed Holiness at the head of the official delegation from the Russian Orthodox Church adds to the jubilation of the glorious 100th anniversary of our liberation, for which we thank you sincerely and express our boundless love.

We are overwhelmed with joy to see among us Your Beloved Holiness, the eminent Primate of the Holy Russian Orthodox Church, and your highly esteemed companions, in whose persons we welcome worthy successors to your glorious forefathers and devoted followers of their noble behests—love of peace and freedom—and zealous champions of brotherhood and goodwill throughout the world!

Today's memorable Church celebration adds still another page to the live

annals of mutual love between the Sisters—the Orthodox Churches of Russia and Bulgaria—and contributes to the eternal and beneficial friendship between our fraternal peoples.

We bow our heads humbly before the precious sacrifices to the liberation of Bulgaria with a prayer for the repose of their blessed souls in the mansions of the righteous.

Our joint fraternal celebration of the glorious epic, a most vivid expression of love, sacrificial spirit and gratitude, coincides with the auspicious 60th anniversary of your Motherland, the great Soviet Union. Greeting you and all Soviet people on the occasion of this anniversary, we wish with all our hearts further thriving and prosperity to your peace-loving country, and an ever greater strengthening of love and friendship between our peace-loving peoples.

We prayerfully wish the Holy Russian Orthodox Church blessed attainment, and Your Holiness and your worthy colleagues good health and all success in your high ministry for many years to come!

Glory to the Lord, our Benefactor for ever and ever. Amen!

Patriarch MAKSIM's Speech

at the Official Dinner in the Sofia Hotel, October 30, 1977

Freedom is the sacred right of every nation. The Bulgarian people had been forcefully deprived of precious freedom for nearly five hundred years throughout which they dragged the heavy chains of the Ottoman enslavement. That is why the festivities on the occasion of the 100th anniversary of the Russo-Turkish war of liberation are a nationwide holiday, a source of fervent elation and admiration for the feat of thousands of sacrificed lives, a testimony to our invariable gratitude to our brother and liberator, an impulse of ardent love to the great and noble Russian people and a stimulus for continual fervour of patriotic consciousness. The sacred cause of the outstanding and often unknown arouseurs of the people, and the ecclesiastical and national struggle were crowned with the feat of our liberation performed by fraternal Russia. The

invaluable Russian help was what our long-suffering people had been hoping for for centuries in the bondage of slavery. And this salvatory help had come. "Bulgaria resurrected. The rock which had for several centuries been oppressing the Bulgarian people... buried them alive... was heaved off!" The sacrificial feat of liberation performed by the fraternal Russians prompted an intense response in the grateful soul of the Bulgarian people. The joy and gratitude of the liberated Bulgarians echoed loudly the enthusiasm and love with which all Russia had been sending its best sons to defend fraternal Bulgaria. And this joy and gratitude are in full keeping with the heartbeat of the sons of the Bulgarian people today and will be so for centuries to come. Memorable are Stara Zagora, the famous battles near Plevna in which Romanian troops

CONFERENCE OF HEADS AND REPRESENTATIVES
OF CHURCHES AND RELIGIOUS ASSOCIATIONS
held at the Trinity-St. Sergiy Lavra, December 14, 1977





His Holiness Patriarch Pimen with Dr. Donald Coggan, Primate of the Church of England, at the Sovietskaya Hotel. To the right: Metropolitan Yuvenaliy of Krutitsy and Kolomna, Bishop Robert Runcie of St. Alban's. To the left: Archbishop Melkhisedek of Penza and Saransk. Below: The presentation of the honorary membership of diploma the Moscow Theological Academy to Dr. Donald Coggan, Archbishop of Canterbury, September 24, 1977

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ought courageously side by side with the Russians, and the apogee of mutual sacrifice in the feat of liberation was the legendary Shipka battle which merged Russian and Bulgarian blood to weld or ever the brotherhood between our peoples so that it could grow and turn in our days into the close and beneficial friendship between the People's Republic of Bulgaria and the great Soviet Union, the peoples of which we are greeting on the occasion of the 60th anniversary of the Great October Socialist Revolution.

Your Holiness,

The Bulgarian Orthodox Church along her many-century dynamic historic path has lived, and lives, by the joys and sufferings of her people and is, therefore, regarded as the people's Church. In the hard period of her existence she and her Orthodox flock enjoyed moral and material support from her great Sister—the Russian Orthodox Church—receiving, equally with all our people, generous help from the magnanimous Russian people. The sacred object of the Bulgarian volunteers, the glorious Samara standard with the depictions of the Cross and our Slavonic enlighteners, the holy brothers Sts. Cyril and Methodius, Equal to the Apostles, and the Iberian icon of the Mother of God, was lying high throughout the war of liberation in the name of our Slavonic brotherhood and Orthodox faith.

And today, when we are celebrating together the sacrificial feat of our brotherhood in faith and blood, our joy is complete. In the persons of Your Beloved Holiness, the outstanding Primate

of All Russia, and of your highly esteemed companions we are receiving with love worthy successors to your glorious forefathers, our liberators, and we welcome you at this meal, according to the ancient Slavonic tradition, with bread and salt, with great thanks for the honour you accorded us by taking part in our holiday.

The deserved award—the Order of the Red Banner of Labour—recently conferred upon Your Holiness by the Soviet Government in fair recognition of your efforts towards the consolidation of peace and friendship among nations, vividly demonstrates the fact that the noble ideas for which your glorious forefathers gave up their lives on the battlefields of our beloved Motherland have been fully inherited by your Holy Church and her worthy children.

We express our sincere co-rejoicing at the thought of the common paths and aspirations of our Holy Orthodox Churches, Russian and Bulgarian, which witness in Christ to our contribution in our days to creating a better order in the world, mutual understanding and security in future.

Our high regards and eternal glory to those who fell valiantly for the liberation of our beloved Motherland!

We wish Your Holiness with all our heart good health and blessed successes in your patriarchal labours, and blessed prosperity to your Holy Church!

We wish your wonderful people to prosper in peace! Further thriving to your great Motherland! May our inviolable and eternal brotherhood gain strength throughout centuries!

His Holiness Patriarch PIMEN's Interview

with the Bulgarian "Sofia-Press" Agency Correspondent

Question: Your Holiness, you have come to Bulgaria to take part in the celebration of the 60th anniversary of the country's liberation from the Ottoman yoke. What role did the Russian Orthodox Church play in helping their Bulgarian brothers to free themselves from the five-century foreign rule?

Answer: When we speak of the 1877-1878 War of Liberation we always emphasize the role of the entire Russian people without singling out the services and contribution of the Church.

At that time the entire Russian society was inspired by the desire to help their suffering brothers.

Besides, it should be borne in mind that both the military leaders and rank-and-file soldiers were members of the Church. Before sending the troops to the battlefield a priest or a bishop blessed the combat banners, addressed the soldiers with an appropriate speech and inspired and blessed them for

their feat of arms. This, of course, was of no small importance.

However, this was not all. At the beginning of the war Holy Synod of the Russian Church donated a large sum of money to the Red Cross which looked after the wounded and sick Russian soldiers and Bulgarian volunteers. At the same time, the Synod prescribed all ruling bishops to call on the believers for donations. A lot of money was collected in this way and used for the needs of the war. And the convents of our Church sent hundreds of nurses to work selflessly in military hospitals.

Question: Your Holiness, you have visited several places which are equally dear to every Bulgarian and every Russian. What can you say about the way the memory of our liberators, Russian soldiers, is preserved in Bulgaria today?

Answer: Our delegation, which came here at the invitation of the Bulgarian Orthodox Church, visited the legendary city of Pleven, the Shipka Pass with common graves scattered all over it, the church-monument in the town of Shipka and other historical sites. Everywhere we observed a reverential attitude towards the memory of the soldiers fallen for the liberation. We can say that the people's path has not overgrown to the places of battles and eternal rest of the Russian warriors. We saw many visitors and plenty of flowers by every monument. The monuments are being restored and reconstructed; the roads leading to them are being improved. Various objects which belonged to the soldier-liberators and documents concerning their heroic deeds are carefully preserved in museums. New books on the War of Liberation have been published.

In Bulgarian Orthodox churches prayers are offered up constantly for the military leaders and soldiers fallen on the battlefields for the liberation of Bulgaria, and "Eternal Memory" is sung to them. During these days we witnessed and took part in the church festivities so beautifully organized and conducted by the Bulgarian Orthodox Church in honour and memory of the immortal feat of the soldier-liberators.

Question: Your Holiness, will you please tell us about the contacts maintained between the

Russian Orthodox Church and the Bulgarian Church.

Answer: There have always been good fraternal relations between our Churches, and now they are not merely maintained but also strengthened and developed. There is the Bulgarian Podvorye in Moscow and our Church's podvorye in Sofia through which we maintain permanent contacts. We exchange delegations, take part in celebrating important dates in the history of our Churches and peoples, work together in peacemaking organizations. Our Churches jointly take part in resolving questions concerning all Orthodox Churches and discussed at pan-Orthodox conferences. We hold the same views on the ecumenical and peacemaking problems which are examined and studied within the framework of the World Council of Churches, the Conference of European Churches and the Christian Peace Conference.

Question: Your Holiness, you were received by Todor Zhivkov, Chairman of the State Council of Bulgaria. What do you think are the reasons for such attention on the part of the state leaders to you, a representative of the Church which is separated from the State both in Bulgaria and the Soviet Union?

Answer: Our Churches are separated from the State but not from the people. Believers are citizens of their countries and work together with others for the common weal. Church leaders in Bulgaria and in our country combine their immediate duties with active participation in the defence of peace. They also take part in inter-religious peacemaking organizations, in the World Peace Council, in various congresses and conferences devoted to the noble cause of peace. Members of the clergy of our Churches, as well as representatives of the laity from parish councils work on local Peace Committees and contribute as much as they can to the common peacemaking efforts. Besides our parishes and dioceses regularly donate money to the Peace Fund.

The peacemaking services of our Churches have been held high by both the Soviet and Bulgarian Governments. That is why we regard the attention of the state leaders to us as an approval of the work of our Churches aimed at the establishment and strength

Historic Meeting of the Two Patriarchs

Since his election and ascension to the Patriarchal See of Moscow in 1971, His Holiness Patriarch Pimen of Moscow and All Russia has, up to the present time, made a series of pilgrimages and visits to the Primate of Local Orthodox Churches. The visit to the Holy Church of Constantinople, which was planned for an earlier date, had to be postponed to a later date due to various circumstances.

On the invitation of His Holiness Dimitrios I, Archbishop of Constantinople the New Rome, and Ecumenical Patriarch, the visit of His Holiness Patriarch Pimen of Moscow and All Russia to the Patriarchate of Constantinople took place from October 12 to 19, 1977. Accompanying His Holiness Patriarch Pimen on his visit were Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe and Chairman of the Holy Synod Commission on Christian Unity and Inter-Church Relations; Metropolitan Yuveneriy of Krutitsy and Kolomna, Head of the Department of External Church Relations of the Moscow Patriarchate; Archbishop Khrizostom of Kursk and Belgorod, Deputy Head of the Department of External Church Relations; Archbishop Kirill of Vyborg, Deputy Patriarchal Exarch to Western Europe and Rector of the Leningrad Theological Academy and Seminary; Archpriest Matfei Stadenyuk, secretary to His Holiness the

Patriarch; Hieromonk Simon Ishunin, private secretary to the Metropolitan of Leningrad and Novgorod; Protodeacon Vladimir Nazarkin, referent at the Department of External Church Relations; Grigoriy N. Skobei, staff member of the Department of External Church Relations, and Vladimir G. Ponomarenko, private secretary to His Holiness the Patriarch.

His Holiness Patriarch Pimen began his journey with prayer. On October 11, the eve of his departure for Istanbul, His Holiness and his companions said the Moleben for Travellers in the Domestic Chapel of the Vladimir Icon of the Mother of God at the Moscow Patriarchate begging the Heavenly Queen and Her Divine Son for Their help and blessing for the journey and the labours arising thence.

His Holiness Patriarch Pimen set off for Istanbul with those accompanying him on the morning of October 12. They were seen off at Sheremetyevo Airport by Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate; Archbishop Vladimir of Dmirtov, Rector of the Moscow Theological Academy and Seminary; Bishop Iov of Zaraisk, Deputy Head of the Department of External Church Relations; Archimandrite Ieronim, Father Superior of the Trinity-St. Sergiy Lavra; Archimandrite Mefodiy, Deputy Head of the Department of External Church Relations; Hegumen Grigoriy, secretary to the Metropolitan of

ening of peace and at the establishment and development of good relations among peoples.

Question: Your Holiness, it is not the first time that you have been to Bulgaria. What are your impressions about the country, about the changes that have taken place since your last visit there?

Answer: I was lucky to visit several times this beautiful hospitable country with its glorious past, prosperous life at present and optimistic prospects for the future. Travelling across the country, we saw fields thriftily cultivated, vineyards and plum orchards carefully groomed, plantations of the famous

Bulgarian roses and lavender expanded. In towns the scope of construction has increased noticeably; much new housing has been built. It is gratifying to observe that several monasteries and churches have been renovated with the assistance of local state authorities.

In the conclusion of our talk I would like on behalf of the Russian Orthodox Church to pass through your agency our best wishes to the fraternal people of Bulgaria in their constructive work and all-round development. And may the friendship and lasting cooperation strengthen and develop between our peoples.

Krutitsy and Kolomna and other senior officials of the departments of the Moscow Patriarchate. Archimandrite Niphon, the representative of the Patriarch of Antioch and Dean of the Antiochene Podvorye in Moscow, and Archimandrite Naum, the Dean of the Bulgarian Podvorye in Moscow, were also there to see the party off.

From the Council for Religious Affairs of the USSR Council of Ministers its deputy chairman, Vladimir V. Fitsev, came to see His Holiness Patriarch Pimen off.

Aeroflot liner TU-134 A swiftly set the course for Istanbul. With every minute the distance diminished and the time drew nearer when the Mother Church of Constantinople would meet and receive the delegates of the Russian Daughter Church, her Sister, equal in honour.

It was with a feeling of great excitement that our delegation approached the land of ancient Tsargrad (the Old Russian and common Slavonic name for Constantinople, is a calque from the Greek *vasilenusa polis*, ruling city) with its aura of glory from historic events and its links with so many dear memories for us. For the children of the Russian Orthodox Church the memory of the beginning of Christianity in Rus is especially dear and never to be forgotten, a memory that is linked with the city which was our destination, and with the names that are sacred for us—St. Olga, Equal to the Apostles, the Russian Princess wise in God, who received baptism and the promise of eternal life here, and of her grandson St. Vladimir, Equal to the Apostles, Grand Duke of Kiev, who was destined to be the enlightener of Rus. The faithful of the Russian Church have not forgotten, and continually bear witness to the fact that they remember the ties of spiritual kinship binding them, unity in Christ, and all the good that our Church has received in the past from this place, which the ancient Slavs named Tsargrad.

His Holiness Patriarch Pimen and his companions arrived at Istanbul Yeşilköy Airport (formerly the village of San Stefano, where the Peace Treaty was signed at the end of the Russo-Turkish War of 1877-1878) two hours

and fifty minutes after their departure from Moscow. The Primate of the Russian Church was met by members of the Holy Synod Commission on Inter-Orthodox Questions of the Church of Constantinople with Metropolitan Meliton of Chalcedon at their head; they were: Metropolitan Symeon of Irinopolis, Metropolitan Gabriel of Colonis, Metropolitan Evangelos of Perga, Metropolitan Bartholomeos of Philadelphia and also officials of the Constantinople Patriarchate—Prof. E. Photiadis, K. Dotsos and Ch. Charisiadis. From the USSR Consulate-General in Istanbul His Holiness Patriarch Pimen was met by the Consul-General M. G. Orlov and the First Secretary of the Consulate, A. L. Kosianenko.

After disembarking from the plane and being welcomed, His Holiness Patriarch Pimen and his party were escorted, on the direction of the Governor of Istanbul, to the airport VIP lounge for a brief rest. They were met there by the representatives of the Turkish press who were eager to learn of the aim and programme of the visit and to receive answers to questions of interest to them relating to the life of the Russian Orthodox Church.

From the airport our delegation set off to the Hilton Hotel to be accommodated and from there to the Patriarchate, where according to Patriarchal protocol the official welcome took place at the thanksgiving moleben in the Patriarchal Cathedral of St. George the Victorious; afterwards there was a meeting and conversation between His Holiness Patriarch Dimitrios I and His Holiness Patriarch Pimen in the Patriarchal Chambers.

The Primate of the Russian Orthodox Church entered the Constantinople Patriarchate to the ringing of bells and the applause of all the faithful assembled there for the occasion. His Holiness Patriarch Pimen halted at the entrance and extended his blessing to the faithful joyfully welcoming him, thus passing on the warmth of heart and ardent faith of many millions of Orthodox Christians and their sincere respect and deference which he had brought with him from the North.

In his address welcoming Patriarch Pimen, His Holiness Patriarch Dimitrios

rios expressed his profound joy on the occasion of this visit to the Church of Constantinople by the Primate and delegation of the Russian Church and the wish that views could be exchanged for the benefit of Orthodoxy in the presence of responsible representatives of both Churches.

In his reply His Holiness Patriarch Pimen expressed profound gratitude to His Holiness Patriarch Dimitrios and to the Holy Synod of the Church of Constantinople for the gracious invitation to visit the Constantinople Patriarchate; he emphasized the importance of the meeting of the Primates of the two Local Orthodox Churches and expressed the hope that this visit would assist in removing the differences that existed between the two Sister Churches and that between them a new era of relations, full of growing goodwill and Christian love, could be ushered in.

In the morning of October 13, His Holiness Patriarch Pimen paid an official visit to His Excellency Namik Kemal Shanturk, Governor of Istanbul. His Holiness the Patriarch was accompanied by the following members of his suite: Metropolitan Nikodim of Leningrad and Novgorod, Metropolitan Yuvénaliy of Krutitsy and Kolomna, Archpriest Matfei Stadnyuk, and also by the USSR Consul-General in Istanbul, M. G. Orlov, and the First Secretary of the Consulate, A. L. Kosianenko. Also present were Metropolitan Meliton of Chalcedon, the Chairman of the Holy Synod Commission on Inter-Orthodox Questions of the Church of Constantinople, Protosynkellos Metropolitan Joachim of Melitene and the Director of the Office for Turkish Affairs of the Constantinople Patriarchate, the lawyer N. Sarris.

His Holiness Patriarch Pimen expressed his gratitude to the Governor for the attention and spirit of hospitality on the part of the competent Turkish authorities that had been in evidence from the very first minute of his arrival, his joy at finding himself in the ancient, historic and beautiful city of Istanbul on a visit to the Church of Constantinople, and, finally, the hope, that this visit would serve to strengthen the friendship between the peoples

of the Soviet Union and Turkey, and asked that his respect and wishes for peace and prosperity for the land and the people be passed on to the Turkish Government.

In his reply the Governor expressed his heartfelt thanks to His Holiness the Patriarch for his extremely warm and amicable words and said that he would inform the Turkish Government of these kind words and feelings expressed with such sincere cordiality.

Directly after the visit to the Governor of Istanbul negotiations were held in the Constantinople Patriarchate under the chairmanship of His Holiness Patriarch Dimitrios and His Holiness Patriarch Pimen between representatives of the two Churches with the participation on the side of the Holy Church of Constantinople of the chairman and members of the Holy Synod Commission on Inter-Orthodox Questions and on the side of the Russian Orthodox Church of the hierarchs of the suite of His Holiness Patriarch Pimen. During these negotiations points of view were expressed and questions raised for further study and solution in a spirit of absolute sincerity, brotherhood and cordiality. And though numbered among these questions were ones that in the eyes of men might seem difficult, a desire was expressed on both sides to strive to resolve them in brotherly co-operation. In this respect His Holiness Patriarch Pimen said: "We are firm in our belief, that there are no difficulties in our relations that Christian love cannot overcome". Agreement was therefore reached to establish technically through the cooperation of the representatives of both Churches a common programme of further action for the promulgation of these aims.

At the end of the talks His Holiness Patriarch Pimen invited His Holiness Patriarch Dimitrios to visit the Russian Orthodox Church, and the invitation was accepted with thanks.

In the evening His Holiness Patriarch Dimitrios accompanied by Metropolitan Meliton of Chalcedon, Metropolitan Gabriel of Colonia and Metropolitan Joachim of Melitene paid the Primate of the Russian Orthodox Church a return visit.

During the days of their stay in Tur-

key His Holiness Patriarch Pimen and his suite were able to acquaint themselves with the city of Istanbul and see its sights.

Istanbul is an ancient city founded in 658 B. C. by Greek colonists from Megara who called it Byzantion (hence the name of the country—Byzantium). In A. D. 330 Emperor Constantine the Great transferred here the capital of the Roman Empire from Rome and renamed it the New Rome. But this name did not catch on, and the city came to be called Constantinople in honour of Constantine himself. After the capture of the city by the Ottoman Turks in 1453 it came to be called Istanbul.* Up to 1923 Istanbul was the capital of the Ottoman Empire and then of Turkey. Nowadays the capital of Turkey is Ankara (Ancient Ankira—in Turkish pronunciation).

Today Istanbul is a major cultural, industrial and commercial centre of Turkey. Istanbul is the only city that is situated on two continents—Europe and Asia. It is spread out along the shores of the Sea of Marmara and the Bosphorus and its suburbs reach as far as the Black Sea. At night the reflection of the lights of the city in the waters of the Bosphorus, the Golden Horn and the Sea of Marmara impart Istanbul a unique fairy-tale charm. No other city, apart from Rome, has so many tales and legends attached to it as Istanbul. Spread out, like Rome, on seven hills, it has witnessed the long, eventful and at the same time tragic history of the Byzantines. In Istanbul there are many monuments from Byzantine times and also from the modern Turkish era. But few of the enormous number of monuments of Byzantine art have survived to our days, and these are in a very bad shape spoilt both by time and man. But even that which remains, is striking in its grandeur and artistic mastery.

His Holiness Patriarch Pimen and

* Possibly from the Greek (i) stinboli(n), (to the) city—the everyday name of the Byzantine Greeks for their capital. In Turkish pronunciation this came out as "instanbul" and became the Turkish name for the city. According to another point of view Istanbul is an elided form in fast speech in conversational Modern Greek of the word "Constantinople": (Con) stan(ti)n(u)poli(s).

his companions began their tour of the historic Christian places and sights of the city with a visit to the Cathedral of St. Sophia (modern Turkish from modern Greek—Hagia Sophia). This church was built in the 6th century under the Emperor Justinian. After Constantinople was conquered by the Turks it became a mosque, and since 1935 it has been a museum (Museum of the Cathedral of St. Sophia). The church has undergone many changes as a result of natural and other disasters. It suffered especially at the hands of the Crusaders, and its transformation into a mosque altered its appearance still more. But even in the form in which Hagia Sophia has survived to the present day, it represents a remarkable creation of human genius. The Cathedral of St. Sophia was solemnly consecrated on December 27, 537. On entering the church, Emperor Justinian exclaimed: "Praise be to the Almighty, Who made this possible, and let me be worthy to have accomplished such a great feat! O Solomon, I have outdone thee!" And true enough, the Cathedral of St. Sophia—God's Wisdom—did surpass in its magnificence the Temple of Solomon in Jerusalem. At the Liturgy in the cathedral the hymn written by Justinian "O Thou the Only-Begotten Son and Word of God" was sung upon the entrance into the church of the Basilica and Patriarch. The hymn is considered the patronal troparion—in honour of St. Sophia—God's Wisdom. Subsequently this hymn was everywhere introduced into the order of the Liturgy, thus belonging to every church, and now is sung daily at the start of every Liturgy, between the antiphons.

The faithful of the Russian Church know that the beginning of Christianity in Rus is linked with that blessed day, when the envoys of Grand Duke Vladimir of Kiev stepped under the vaults of Hagia Sophia's in Constantinople, in order to see with their own eyes the beauty of the Holy House of God's glory, to listen here to the words of eternal life and to testify to what they had seen and heard back in their native land. According to the "Chronograph" of the Byzantine historian Prokopios, "when entering this church to

pray, one immediately feels that it (i. e. the church) is not the work of man but the creation of God; the soul, rising up towards Heaven, senses the closeness of God, Who is present in this dwelling chosen by Himself."

The cathedral is a rectangle in shape, 79 metres in length and 72 metres in width. The diameter of the cupola at its base is about thirty metres. There are 107 columns in the cathedral, brought from Rome, Athens, Ephesus and Egypt. Inside the cathedral the walls are inlaid with multicoloured marble. The floor is artistically inlaid with marble, porphyry and jasper. The cathedral used to contain many mosaic icons, but very few of them remains. There is a well-preserved mosaic above the entrance doors, showing the Most Holy Virgin Mary with the Infant Christ; to the right of the Mother of God—Constantine the Great with a depiction of Constantinople, and to the left—Emperor Justinian, holding in his hand a depiction of St. Sophia's. On the walls of the galleries of the upper storey remnants of mosaic icons of Jesus Christ and the Mother of God and portraits of Byzantine Emperors have been preserved: on the Eastern wall next to Christ, are Emperor Constantine Monomachus and Empress Sophia, next to the Mother of God are Emperor John Comnenus, Empress Irene with their children, and standing before Christ is Emperor Leo VI.

The magnificence, beauty and splendour of the St. Sophia Cathedral have given birth to many legends.

From the cathedral our delegation set off for the Church of St. Irene* which is situated within the grounds of the old Sultan's Palace of Topkapi. The church, built at the beginning of the 4th century and rebuilt under Justinian, was the main church of the city prior to the building of St. Sophia's. After Constantinople was conquered by the Turks it was at first used as an arsenal and then became a museum (the Army Museum). Nowadays mosaics have been

preserved only here and there on the vaults of the church. The St. Irene Church is famous for the fact that the Second Ecumenical Council was held here in 381.

It was with great interest that His Holiness Patriarch Pimen and his suite inspected the church of the former monastery of Chora (from the Greek "in the field", i. e. outside the town; today it bears the name of Kahireh Jamisi, which means "mosque of victory"). The church is situated near the Adrianopolis Gates (Edirne Kapi) and was dedicated to Christ the Life-Giver and to the Mother of God. The fine mosaics (45 have survived in the church), which are reasonably well preserved and are on a par with the best in the world, bear witness to this fact. We also looked round the church of the Monastery of "The Life-Bearing Source" and the cemetery in Balukli, where fourteen Patriarchs of the Church of Constantinople rest in peace and at whose graves His Holiness Patriarch Pimen conducted a lity. We prayed in the church of Blachernae before the ancient miracle-working icon of the Mother of God and before the icon of the Protecting Veil of the Mother of God and drank of the waters of the grace-endowed spring of the Mother of God.

On the evening of October 14 His Holiness Patriarch Pimen held an official reception in the USSR Consulate-General in honour of His Holiness Patriarch Dimitrios. Present at the reception were both Their Holinesses the Patriarchs, the companions of His Holiness Patriarch Pimen, the hierarchs of the Church of Constantinople and senior officials of the Constantinople Patriarchate, the heads of the religious communities of the city, representatives of the city authorities and of the public, and the diplomatic corps. Mikhail G. Orlov, the USSR Consul-General, was also present.

At the reception His Holiness Patriarch Pimen warmly welcomed His Holiness Patriarch Dimitrios. He said that our present visit to the Church of Constantinople is fresh evidence of the strong spiritual tie that has existed between the two Churches from of old. "The Russian Orthodox Church," His

* Under Constantine the Great there was a basilica on this spot by name of *templum Pacis Divinae*, church of Divine Peace—the Son of God. Since *pax-eirene*, it subsequently came about that the church was from the beginning dedicated to the Martyress Irene.

Holiness Patriarch Pimen continued, "carries out her ministry in the favourable conditions of the just society that has been built by the Soviet people over the past 60 years. It is significant that in the current jubilee year of our Motherland, the new Constitution of the USSR has been adopted, in which the great democratic principles, guaranteeing freedom of conscience for all our citizens, have been even more forcibly and graphically affirmed". His Holiness the Patriarch expressed the hope that the present visit would serve not only as a fresh beneficial impulse in the sphere of inter-church relations, but would also assist in strengthening and promoting friendship, mutual understanding and cooperation between the peoples of the Soviet Union and Turkey. In conclusion His Holiness Patriarch Pimen warmly thanked His Holiness Patriarch Dimitrios, the Governor, the city authorities and the inhabitants of the city for their attention and hospitality. A word of profound gratitude was addressed as well to Mikhail G. Orlov, the USSR Consul-General, and to all the staff of the Consulate-General, who represent our great Motherland in this city.

In his reply His Holiness Patriarch Dimitrios spoke of the close bonds of our two Churches, and of the contribution of the Russian Orthodox Church towards pan-Orthodox and all-Christian unity, and inter-religious understanding and cooperation, and the preservation of peace on earth. In reply to the words of His Holiness Patriarch Pimen concerning the new Constitution of the USSR, granting greater freedom of conscience and religion, which were heard with pleasure, His Holiness Patriarch Dimitrios noted gratifyingly that this would allow the Russian Orthodox Church to perform more good deeds and more constructive and peace-making work both within Russia and outside. He expressed the desire that the present visit, besides its religious and ecclesiastical aims, would contribute towards the friendship of the two neighbouring countries, the Soviet Union and Turkey, for the good of both and for peace throughout the world.

On Saturday October 15 we went for a trip on the Bosphorus and visited the

Patriarchal stauropegion monastery in honour of the Holy Trinity on the island of Chalcis (Turkish—Kheibeli). The Primate of the Russian Church and his suite were accompanied from the Constantinople Patriarchate by Metropolitan Chrysostomos of Myra, Metropolitan Gabriel of Colonia, Metropolitan Bartholomeos of Philadelphia, Metropolitan Panteleimon of Tyana and by Deacon Iakovos, assistant to the secretary of the Holy Synod. On the way to the pier, we visited St. Parasceve Cathedral of the Metropolis of Derkon where Metropolitan Konstantinos of Derkon met and welcomed His Holiness Patriarch Pimen and his suite. Then the guests of the Constantinople Patriarchate boarded a special boat and set off for their destination. While sailing along the Bosphorus, heading towards the Black Sea and back, we admired the view of the city with its sights, whose beauty defies description, its ancient monuments and recent buildings.

Soon we saw the Princes Islands (Turkish—Kizil Adalar), which administratively are part of Istanbul. The archipelago consists of nine islands. They are called the Princes Islands because they were the place of exile for all those who were no longer wanted at the Court in Constantinople. Emperors and empresses, princes and princesses, patriarchs and dignitaries of the Byzantine Empire were exiled to these islands, many of them to die here.

The breathtakingly beautiful island of Chalcis is one of the islands of this archipelago. Its hills, large pine groves, villas amidst flowers and the azure sea around, all go to make it unusually attractive.

On the island His Holiness Patriarch Pimen and his suite were met and welcomed on behalf of Metropolitan Konstantinos of the Princes Islands, who was abroad at the time, by Archimandrite Konstantinos, the chief hierarchal *epitropos* (deputy). After prayer in St. Nicholas Church the procession set off in carriages (there are no cars on the island) for the Monastery of the Holy Trinity, where His Holiness Patriarch Pimen was met at the entrance by the father superior of the cloister Metropolitan Maximos of

Stauroupolis, and at the gates,—by Metropolitan Maximos of Sardes, Metropolitan Hieronymos of Rhodopolis, Metropolitan Kallinikos of Listros, Metropolitan Symeon of Irinopolis and also by Professors V. Anagnostopoulos, V. Istavridis and A. Pasadeos. Everyone moved to the cathedral to the solemn ringing of bells and there a short moleben was held, at the end of which Metropolitan Maximos, the father superior of the cloister, welcomed Patriarch Pimen and those who had come with him. In his welcoming address Vladyka Maximos mentioned that this holy cloister was of historic interest because according to tradition, it was founded by St. Photius, Patriarch of Constantinople, and because for a period of many centuries it had housed an Orthodox theological school. Here three Patriarchs of the ancient Patriarchates and almost all the hierarchy of the Church of Constantinople prayed and strove for perfection in their knowledge of the truths of faith, and here a pleiade of wise and holy men, who were to shine forth in their ministering, directing and enlightening of the Christian flock, received their education. Metropolitan Maximos asked for his good wishes to be passed on to the labourers of the theological schools of the Russian Church and expressed his fervent gratitude to His Holiness Patriarch Pimen and his companions for their visit, for among them were to be found many tireless workers for the promotion of relations among Orthodox Churches and of pan-Orthodox conferences and at the same time for the promotion and advancement of Orthodox ecumenicity and the workers for the development of the ecumenical movement and especially for witnessing to the Orthodox faith and Orthodox understanding and Orthodox traditions within the ecumenical movement.

With the blessing of His Holiness Patriarch Pimen the reply was delivered by Metropolitan Yuvenaliy of Krutitsy and Kolomna. He expressed the profound joy that His Holiness Patriarch Pimen and all his party had received from visiting this historic place—the site of an ancient monastery and school of theology and piety, and also gratitude for the warm brotherly recep-

tion. The Vladyka passed on the greetings and love of the Russian theological schools and of the whole Plenitude of the Russian Orthodox Church. He spoke of the great emotion with which our delegation, finding itself here within the bounds of the Church of Constantinople, recalled the historic past. “But with especial feeling do we fix our eyes on the future, with our thoughts on the responsibility of our Churches before the world. The visit of His Holiness Patriarch Pimen to the Church of Constantinople bears witness to our deep-rooted aspiration to do all that can be done for the good of Orthodoxy and mankind.”

After the moleben and greetings there was a reception and then luncheon in the monastery, followed by a tour of the premises and a visit to the library of the theological school.

Then His Holiness Patriarch Pimen and his suite set off for the Podvorye of the Holy Sepulchre situated on the island of Chalcis. Mitred Archimandrite Ioannis, the Exarch of the Holy Sepulchre, met and warmly greeted the Primate of the Russian Church. He said that the sacred and historic cloister dedicated to St. George, and named after its location, “on the cliff”, the residence of the Exarchate of the Holy Sepulchre, experienced great and profound joy at the great and exceptional honour paid to the cloister by the visit, and expressed the desire that the grace that shines forth from the Holy Sepulchre would spread its light on the days and labours of His Holiness Patriarch Pimen and his dear co-workers—the hierarchs and all the others, for the good of the Holy Orthodox Church.

With the blessing of His Holiness Patriarch Pimen, Archbishop Kirill of Vyborg, in his word of reply, said that through entering into this church “we seem to come into contact with the shrines of the Mother of Churches—the Church of Jerusalem. And this spiritual contact with the shrines of the Church of Jerusalem, from which grace flows forth, moves us all deeply. On our visit to this Exarchate here, on the territory of the Church of Constantinople, we bring to it our respect and profound love”.

Then His Holiness Patriarch Pimen conducted a lity for the departed Patriarchs Nikodimos of Jerusalem and Spiridon of Antioch, whose graves are next to the church.

On October 16, on the Sunday of the Holy Fathers of the 7th Ecumenical Council, His Holiness Patriarch Dimitrios and His Holiness Patriarch Pimen concelebrated Divine Liturgy in the Patriarchal Cathedral of St. George the Victorious and the Great Martyr. They were assisted by the hierarchs of the Church of Constantinople: Metropolitan Meliton of Chalcedon, Metropolitan Kyrillos of Chaldea, Metropolitan Maximus of Laodicea, Metropolitan Photios of Imbros and Tenedos and by the hierarchs accompanying His Holiness Patriarch Pimen: Metropolitan Nikodim of Leningrad and Novgorod, Metropolitan Yuvenaliy of Krutitsy and Kolomna, Archbishop Khrizostom of Kursk and Belgorod and Archbishop Kirill of Vyborg with the assistance of the presbyters and deacons of both Churches. The service was held in Greek and Church Slavonic.

Present at Divine Liturgy were representatives of other denominations, including the Roman Catholic Bishop of Istanbul Pierre Dubois with Father Renato, the Anglican priest in Istanbul the Rev. Peter Armstrong, and members of the diplomatic corps. There were many worshippers from among the laity.

After Divine Liturgy His Holiness Patriarch Pimen addressed His Holiness Patriarch Dimitrios, the archbishops, bishops and all the flock of the Church of Constantinople with words befitting the occasion, in which he expressed above all his joy at the joint celebration of the Holy Eucharist, during which celebrants offered up the same prayers in harmony to God for the peace of the whole world and the good estate of the Holy Churches of God. His Holiness the Patriarch went on to speak of the spiritual kinship of the two Churches of Constantinople and of Russia, of the role of historical causes in the life of the Church, of the preparations for the Great and Holy Council of the Eastern Orthodox Church, of the necessity for brotherly cooperation in the preparation and conducting of theological and

ecclesiastical dialogues with other Christians and in participation in the work of the World Council of Churches and in other ecumenical organizations, witnessing to Orthodoxy in them and contributing to the achievement of the aim for which they were set up.

In conclusion, His Holiness the Patriarch on his own behalf and on behalf of the Holy Synod, hierarchy, clergy and many-million strong flock of the Russian Orthodox Church, passed on heartfelt greetings and feelings of respect and love to the Holy Church of Constantinople—our Mother and Sister, and at the same time wished His Holiness Patriarch Dimitrios, the Holy Synod, hierarchy, clergy and all the flock, God's help and the grace-endowed assistance in everything they do for the good estate of the Church.

In his reply to the address of His Holiness Patriarch Pimen, His Holiness Patriarch Dimitrios said that the Mother Church of Constantinople greeted with profound respect her most beloved of daughters—the Russian Sister Church—in the person of His Holiness the Patriarch of Moscow and All Russia. His Holiness Patriarch Dimitrios spoke of the place of the Church of Constantinople in the canonical and ecclesiastical order, of the solidarity of all the Local Orthodox Churches, of the significance of the current visit, of the preparations for the Great and Holy Council, of the preparation and holding of dialogues with Christian and non-Christian monotheistic religions and in general with any religion and any ideology with the single aim of everywhere meeting man, the creation of the Maker, whether he knows God or not. In conclusion His Holiness Patriarch Dimitrios expressed the wish that “this... meeting will be constructive in the building of unity within Orthodoxy, unity between Christians and in establishing *on earth peace, good will toward men* (Lk. 2. 14) in God.

In memory of the visit and as a token of unity and love in Christ Their Holinesses the Patriarchs exchanged memorable gifts.

After Divine Liturgy His Holiness Patriarch Dimitrios gave an official dinner in the Patriarchate in honour of

His Holiness Patriarch Pimen, which was attended by, apart from the two Patriarchs, the members of His Holiness Patriarch Pimen's suite and the hierarchs of the Church of Constantinople, the Governor of Istanbul Namik Kemal Shanturk, the USSR Consul-General in Istanbul M. G. Orlov, together with the Vice-Consul G. G. Machitidze and First Secretary A. L. Kossianenko.

During dessert Their Holinesses the Patriarchs exchanged toasts and significant speeches, after which the Primate of the Russian Orthodox Church bestowed on His Holiness Patriarch Dimitrios, on hierarchs and on other officials of the Constantinople Patriarchate Orders of St. Vladimir of different classes.

After dinner, memorable gifts were exchanged between representatives of the two Churches in the reception room of the Holy Synod.

On the same day in the evening, in accordance with the mutually worked out programme, a meeting was held chaired by Metropolitan Meliton of Chalcedon and Metropolitan Nikodim of Leningrad and Novgorod with the participation of members of the Synod Commission on Inter-Orthodox Questions of the Church of Constantinople and the hierarchs accompanying His Holiness Patriarch Pimen. A frank, serious and honest discussion was held on various points of difference existing between the two Churches. After exchanging views, those taking part in the meeting arrived at an unanimous agreement that, through the close cooperation and mutual understanding of the two Churches, a solution should be found to these problems, having outlined a programme of cooperation and finding means for their resolution at the present meeting.

The whole of the next day was devoted to a visit to Nicaea (Turkish Izmit). His Holiness Patriarch Pimen and his suite were accompanied on the journey to this town by Metropolitan Gabriel of Colonia, Metropolitan Evangelos of Perga, Metropolitan Bartholomeos of Philadelphia, Metropolitan Panteleimon of Tyana, Professor Aristidis Pasadeos and by Dimitrios Raichanovsky, the secretary of the Patriarchal Library.

The cars covered the distance of 220 km. between Istanbul and Nicaea in three and a half hours. The route lay across the Bosphorus along the new suspension bridge, spanning 1065 metres above the water space. The bridge joins two continents—Europe and Asia. Having passed Chalcedon (Turkish Kadiköy) and Nicomedia (Turkish Izmit) and rounded the gulf of the Sea of Marmara which cuts deep into the continent, we travelled past picturesque spots with olive plantations and vineyards.

Nicaea, an ancient town founded in the 4th century B.C., is situated in picturesque surroundings on the shore of the large Lake Nicaea. The town witnessed many well-known events. The honour of hosting the First (325) and the Seventh (787) Ecumenical Councils was conferred upon it. Part of the town wall and the Emperor's Palace, in which the Fathers of the First Ecumenical Council held their sessions, has survived to the present day. The palace stood right on the shore of the lake.

His Holiness the Patriarch and his suite looked round the site of the sessions of the First Ecumenical Council and the 5th-6th-century basilica dedicated to St. Sophia, where the Seventh Ecumenical Council took place, with great interest and a feeling of reverence. They looked round the remains of the Church of the Dormition of the Mother of God (8th century) and the baptistry, which belonged to the same monastery as the Church of the Dormition, and the tomb of early Christians (2nd century), and visited the Birch and Constantinople Gates of the ancient city wall. We also visited a very interesting museum of art of the Turkish epoch with many ancient exhibits on display, including fine Nicaea tiles.

In the evening, on the eve of the departure for homeland, His Holiness Patriarch Pimen and his suite visited Chalcedon (Turkish Kadiköy)—the site of the sessions of the 4th Ecumenical Council (451). A ceremonial welcome was held in the episcopal cathedral church, followed by a reception in the residence of Metropolitan Meliton of Chalcedon.

During his stay in Istanbul His Holiness Patriarch Pimen of Moscow

and All Russia exchanged visits with His Beatitude Armenian Patriarch Shnork of Constantinople. His Holiness Patriarch Pimen was met with due solemnity on his visit to the Armenian Patriarchate of Constantinople. His Beatitude Patriarch Shnork, the clergy and the people awaited their important guests at the entrance to the majestic cathedral. The two Patriarchs entered the cathedral to the ringing of bells and the singing of the choir. Inside the cathedral Armenian girls and boys stood from the entrance to the sanctuary. Their Holinesses the Patriarchs exchanged greetings, and then a warm brotherly reception was held in the reception room.

His Holiness Patriarch Pimen and his suite also visited the Bulgarian podvorye in Istanbul, where the dean of the podvorye warmly met and greeted the visitors. On behalf of His Holiness Patriarch Pimen, and with his blessing, Archbishop Khrizostom of Kursk and Belgorod greeted the Orthodox believers of Bulgaria, saying that it was very pleasant for Russians to find themselves among their Bulgarian brothers. Our Churches and our peoples had always been together, and the visit of His Holiness Patriarch Pimen to the Bulgarian Podvorye in Istanbul was fresh evidence of the brotherhood and love of the Russians and the Bulgarians.

In the morning of October 19, His Holiness Patriarch Pimen and the hierarchs, members of the clergy and laity accompanying him went to the Patriarchate, where a farewell meeting between the two Patriarchs took place.

His Holiness Patriarch Dimitrios thanked His Holiness Patriarch Pimen for his visit to the Church of Constantinople, for the brotherly communion in Christ, and for his cooperation, wished him a good journey and asked him to convey his best wishes and love in Christ to the Plenitude of the Russian Orthodox Church.

His Holiness Patriarch Pimen, on behalf of the whole delegation thanked the Primate of the Church of Constantinople, hierarchs, the clergy and people for the prayers said together, for their cordiality and warm hospitality and

wished everyone God's grace-endowed help, good health and prosperity.

After this everyone moved to the patriarchal domestic church dedicated to the Apostle, St. Andrew the First Called, in order to offer thanks unto the Lord, Provider of All Good, and to ask His blessing for the forthcoming journey to Moscow.

In the church, His Holiness Patriarch Dimitrios with the consent of His Holiness Patriarch Pimen conducted the ceremony of elevating Grigoriy N. Skobei, to the rank of archont-translator of the Great Holy Church of Christ.

A joint communique was signed by Patriarch Dimitrios and Patriarch Pimen. See *JMP*, 1978, No. 1.

Having said farewell to His Holiness Patriarch Dimitrios, His Holiness Patriarch Pimen and his suite set off for the airport, where they were seen off by Metropolitan Meliton of Chalcedon, Metropolitan Symeon of Irinopolis, Metropolitan Gabriel of Colonia, Metropolitan Evangelos of Perga, Metropolitan Bartholomeos of Philadelphia, the senior staff members of the Patriarchate Prof. E. Photiadis, Ch. Charispadis and K. Lotsos, and also by Archimandrite Ioannis, the Dean of the Podvorye of the Holy City.

The USSR Consul-General in Istanbul M. G. Orlov with the Vice-Consul G. G. Machitidze and the First Secretary A. L. Kosianenko also came to the airport to see His Holiness Patriarch Pimen off.

Thus, the visit of His Holiness Patriarch Pimen of Moscow and All Russia to His Holiness Patriarch Dimitrios I, Archbishop of Constantinople the New Rome and Ecumenical Patriarch came to a successful close. A new page in the relations between the Constantinople and Russian Orthodox Churches was opened, upon which, it is to be hoped, great acts of unity in thought and deed, of friendship, of love in Christ and of fruitful cooperation, bringing benefit and glory to Orthodoxy, and ineffable joy to the children of the Church, will be recorded.

Now the Russian Orthodox Church will await the arrival of her dear guest—His Holiness Dimitrios.

GRIGORIY SKOBE



Archbishop of Canterbury's Visit to the Soviet Union

Mutual relations between the Russian Orthodox Church and the Anglican Church stretch back for more than two and a half centuries. Theological discussions have been held with certain intervals and with varying degrees of success, aimed at uniting the Churches. The obstacles encountered on this path have not been considered insuperable by either side. Visits have been exchanged at hierarchical and theological levels, and these have been of both an official and an unofficial nature.

Particularly festive occasions in the brotherly contacts of the two Churches were the visits exchanged by the Primates of the Churches. Thus, the first such visit was in July-August 1962 when Dr. Arthur Michael Ramsay, Archbishop of Canterbury, the Primate of the Church of England, arrived on an official visit to His Holiness Patriarch Aleksiy of Moscow and All Russia. His Holiness Patriarch Aleksiy paid a return visit to London and Canterbury in September 1964.

And now, from September 22 to 29, 1977, the new Archbishop of Canterbury, Dr. Frederick Donald Coggan, Primate of All England and Metropolitan, whose enthronization was held in January 24, 1975, has visited Moscow as a guest of the Russian Orthodox Church on the invitation of His Holiness Patriarch Pimen of Moscow and All Russia.

The archbishop was accompanied by Bishop Robert Runcie of St. Alban's; Canon Michael Moore; Canon John Arnold, secretary of The Board for Mission and Unity of the General Synod of the Church of England; Canon Eric Staples, who ministers to diplomats of the Anglican faith residing in Finland, the Soviet Union and Mongolia; the Rev. David Painter, the Archbishop's domestic chaplain; Mr. Patrick Gilbert, General Secretary of the Society for the Propagation of Christian Knowledge; and Mr. John Miles, head of the Anglican Church's information service.

His Holiness Patriarch Pimen of Moscow and All Russia came to Sheremetyevo Airport to meet the distinguished visitor. The welcoming party comprised Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations of the Moscow Patriarchate, Archbishop Melkhisedek of Penza and Saransk, Bishop Iov of Zaraisk and Archimand-

rite Mefodiy Nemtsov, deputy heads of the Department of External Church Relations, and staff members of the Moscow Patriarchate. The Council for Religious Affairs of the USSR Council of Ministers was represented at the welcome by its deputy chairman Vladimir V. Fitsev and Viktor S. Volodin, Head of the International Department. Soviet and English correspondents came to the airport to cover the arrival of the Archbishop of Canterbury.

His Holiness Pimen warmly greeted the Archbishop of Canterbury with embraces and kisses and the words: "It is with great joy that we greet you in our land. Welcome!"

The archbishop replied that it gave him great joy to return His Holiness's greeting, adding that they were old friends, and that he felt at home here. He expressed the conviction that their contacts formed a pledge of their future unity, and his concern at how much they were losing as a result of disunity.

The following day the Archbishop of Canterbury and his entourage visited the residence of His Holiness. The guests were received by His Holiness Patriarch Pimen, Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe and Head of the Holy Synod Commission on Christian Unity and Inter-Church Relations, and Metropolitan Yuvenaliy of Krutitsy and Kolomna. After exchanging fraternal greetings the guests proceeded to the Patriarchal Domestic Chapel of the Vladimir Icon of the Mother of God, Patroness of the city of Moscow and of the Patriarchal Throne. After pronouncing a short prayer the Primates in turn blessed those present. Then a discussion was held in the Session Hall of the Holy Synod. Offering his heartfelt greetings to his guests, His Holiness Patriarch Pimen said, in particular: "We are very glad to be able to welcome Your Grace in Moscow and hope that our contacts will make a great contribution of the rapprochement and mutual understanding of our Churches, and through this will help improve the relations between the peoples of England and the Soviet Union, and promote peace and friendship."

The Archbishop of Canterbury expressed his deep satisfaction at this opportunity to visit the Soviet Union, and his gratitude to His Holiness Patriarch Pimen for his welcome and the kindness with which he received them. The

archbishop replied just as warmly to His Holiness's warm words, and echoed his conviction that their meetings could lead to greater mutual understanding, and full unity on prayer and Communion. He told his listeners that he had hoped to visit the Soviet Union as far back as 20 years ago, but at that time had been appointed to his first diocese, and that he was especially grateful to be able to make this visit now.

In the discussion of the programme for their visit in the Soviet Union the guests expressed their wish to lay a wreath at the grave of the Unknown Soldier, to attend a service in the All-Union Council of Evangelical Christian Baptists and to visit the Moscow Choral Synagogue. Metropolitan Yuvenaliy of Krutitsy and Kolomna informed the Archbishop of Canterbury of the recent session of the Council of the Moscow Theological Academy, at which His Grace Dr. Coggan had been elected an honorary member of the academy.

Bishop Robert Runcie of St. Alban's told his listeners of the Society of St. Alban and St. Sergius in England, and that it was particularly pleasing for him, as Bishop of the city of St. Alban, to be able once more to visit Zagorsk, where the other patron of this society is buried. Bishop Runcie told us how St. Alban belonged to the still undivided Church, being martyred in the year 202. A church was built in his honour 900 years ago which recently celebrated its 9th centenary and the centenary of the diocese. Many believers visit the shrine of St. Alban, particularly on the day of his commemoration, and lay red roses — the symbol of martyrdom — on his tomb.

Later that day His Holiness Patriarch Pimen paid a return visit to Archbishop Coggan in his residence. The Primate of the two Churches engaged in a brotherly discussion.

That evening a talk was held between representatives of the two Churches in His Holiness's residence.

In his introductory speech His Holiness Patriarch Pimen described the modern state of relations between the Church of England and the Russian Orthodox Church, and remarked on their joint dedication to the ecumenical movement and conviction that there was need for greater communion between the two Churches and cooperation between the peoples of Great Britain and the Soviet Union. His Holiness the Patriarch proposed an exchange of views on relations between the two Churches and on ways and means of improving these relations, as well as on doctrinal questions of the Anglican-Orthodox dialogue. His Holiness the Patriarch remarked on the existence of deep

disagreements between the two sides, including the question of the ordination of women, something now permitted in certain Churches of Anglican confession, and the practice of mutual communion, which is at present taking place between the Anglican Church and Churches whose doctrine on the priesthood is fundamentally different from that of both the Orthodox and the Anglican Churches.

Archbishop Coggan gave his agreement, on behalf of his delegation, to the proposition of His Holiness Patriarch Pimen, and expressed his feelings of friendship for the Russian Orthodox Church in their shared love of our Lord. The Archbishop of Canterbury conveyed his gratitude to the Russian Orthodox Church for the work she has done in preparing and conducting the World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations held in Moscow in June 1977, and attended by Bishop Robert Runcie of St. Alban's. The archbishop went on to express his desire to work for a deeper understanding of the theology on unity, and to continue their theological discussions with this purpose. His Grace emphasized how important it was that the two Churches should strive for a deeper understanding of one another's doctrine and theology, and that this would facilitate the attainment of the unity they sought.

Representatives of both Churches took a vigorous part in the ensuing lively discussion coming out in favour of a continuation of the bilateral dialogue in the spirit of Christian love, with the help of which their mutual desire for unity in faith and for cooperation in serving the good of mankind would find practical expression.

On Saturday, September 24, the Archbishop of Canterbury and his entourage visited the Moscow Choral Synagogue, where they were met by the chief rabbi Yakov L. Fishman and the head of the community Shulim L. Kleiman. The guests got acquainted with the life of the community and attended a service.

Later that morning a procession of cars bore the guests to the Trinity-St. Sergiy Lavra. His Grace Archbishop Coggan proceeded through the Holy Gates of the Lavra to the pealing of the bells. Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy and all the Lavra brethren headed by their father superior Archimandrite Ieronim welcomed their distinguished guests; then they proceeded ceremoniously into the Trinity Cathedral to the singing of the Troparion to St. Sergiy "From thy youth thou hast received Christ in thy soul O blessed one...". Here the guests sang a hymn and paid homage at the holy remains of St.

ergy. Crowds of pilgrims greeted the Primate of the Church of England and his suite with heartfelt joy.

The Father Superior of the Lavra Archimandrite Ieronim showed his guests round the monastery and familiarized them with its eventual history. They viewed the Cathedral of the Dormition, the refectory church and the Patriarchal Chambers, and then they proceeded to the Moscow Theological Academy, where they studied the displays in the MTA Church Archaeological Collection and memorial Museum of His Holiness Patriarch Aleksiy with great interest.

Meanwhile the teaching staff under the rector Archbishop Vladimir and the entire student body were gathering in the Assembly Hall to attend the ceremonious awarding of the diploma of an honorary member of the Moscow Theological Academy to the Archbishop of Canterbury. Archbishop Vladimir warmly welcomed his guest, the 101st Archbishop of Canterbury, and went on his active propagation of the Word of God amongst the peoples of the world through his labours over many years in the Bible Society, remarking with praise on his social work in the struggle against hunger and poverty, afflictions that are still, sadly, widespread in the world. This testifies", said His Grace the rector, of the evangelical love innate in you, which finds its reflection in life. We highly esteem your work directed at Christian unity, and also your optimistic hopes for the future of the Church. Your visit is a historic continuation of the dialogue started at the time of Peter the Great. You are continuing the tradition of your Church in seeking contacts with the Russian Orthodox Church. In its session on September 21 of this year the Council of the Moscow Theological Academy decided that we should award you the title of an honorary member of the academy. We noted that you, Your Grace, enjoy great popularity and respect. By conferring on you the title of an honorary member of the Moscow Theological Academy we hope to contribute to the drawing together of our two Churches."

Gratefully receiving the diploma of an honorary member of the academy the Primate of the Church of England greeted the rector, the lecturers and the students, hailing them all as his newly-acquired brothers in one family, and brothers and sisters in Christ, and conveyed his sincerest gratitude for the unexpected honour they had done him. He thanked them also for the musical welcome accorded him as he entered the Lavra, and added that he considered the award he had received an honour to his Church.



Archbishop of Canterbury, Dr. Donald Coggan, Primate of All England and Metropolitan at divine service in the Dormition Church at the Novodevichy Convent. To the left is Metropolitan Yuvenaliy of Krutitsy and Kolomna

His Grace hoped that the theological dialogue they had been conducting with joy and inspiration would lead to the convergence of their Churches, for the Russian and Anglican representatives had come to the conclusion that their conversations should be continued, for silence was dangerous. The Holy Spirit acted with life-giving force and was constantly revealing to us the truth of His Church, and this His new revelation must accord with tradition. We are in possession, continued His Grace, of the Gospel of Christ, and we must make it our everyday concern to propagate this Gospel wherever we may be... We must reveal the light which has come to us, and we must take this light to the world. His Grace concluded by repeating his gratitude to his dear brother in Christ, His Grace the rector.

The ceremonious assembly was concluded with a concert by the choir of the Moscow Theological Academy and Seminary, whose programme included religious and secular works.

On Sunday, September 25, the guests entered the Patriarchal Cathedral of the Epiphany arrayed in full vestments. The Archbishop of Canterbury was preceded by the cross-bearer led to the place which had been prepared for him and the members of his delegation in the sanctuary, to the right of the Patriarch's stall. The Liturgy was concelebrated by His Holiness Patriarch Pimen, Metropolitan Yuvenaliy of Krutitsy and Kolomna, Archbishop Melkhisedek of Penza and Saransk, Archimandrite Niphon Saikali, Dean of the Antiochene Podvorye, Archimandrite Naum

Shotlev, Dean of the Bulgarian Podvorye and the cathedral clergy.

At the end of the Liturgy His Holiness Patriarch Pimen delivered an address (published in *JMP*, 1977, No. 12, p. 50), in which he hailed the Primate of the Anglican Church and presented him an icon of the Saviour.

In his reply the Archbishop of Canterbury thanked his dear brother in Christ and fellow Church leader from all his heart for his warm words and the welcome he and his delegation had received. He described their theological discussion, and their visit to Zagorsk where they were so moved by their reception and the honour paid to him by conferring on him membership of the Moscow Theological Academy.

He thanked God for continuing the dialogue between the two Churches expressing his conviction that there is nothing that is impossible for Christians, for there is nothing impossible for the Holy Spirit. It is the will of the Holy Spirit, he continued, that we all endeavour to seek for Christian unity, and the convergence of all Christians in accordance with the will of Christ our Saviour. It is with this belief that we are surging forwards to our eventual unity, and await the ensuing dialogue with joy. The archbishop then, by way of greeting the many believers gathered in the church, expressed his joyous anticipation of the day when they would all pray together.

He referred us then to the passage in the Gospel According to St. Luke about the two men who were joined by a Third. He revealed to them the meaning of the Scriptures, telling them of Himself. They asked Him to go with them to their house, in which He was to be the Host and to head the table. He took the bread and wine, blessed it and broke the bread. *And their eyes were opened, and they knew him* (Lk. 24. 31), their Lord, He, Who was risen. They knew that their Lord was amongst them. Today, continued His Grace, the Lord is amongst us, sharing our sorrows, our worries and our failings. The same Lord takes part in our feast. Christ is risen, and in this faith we are united, we rejoice in this truth.

That Sunday the harvest feast was being celebrated in the Moscow community of the All-Union Council of Evangelical Christian Baptists. At 3 p. m. the attended visited their prayer meeting. The Primate of the Church of England conveyed the greeting of the Baptist Union of Great Britain and in his address touched on the four aspects of the faith and life of the Christian which remain unchanging in a changing world:

1. God eternal. Our God is our refuge and

strength. *Jesus Christ the same yesterday, and to day, and for ever* (Heb. 13. 8). We Christians pointed out the archbishop, know the truth of these words, know that God is unchangeable and we should preserve this truth, for it is the mainstay of our lives.

2. The Gospel is the outpouring of God's love which seeks us and, when it finds us, saves us. God has sought us out, sinners, and made of us *a new creature* (Gal. 6. 15) capable both of communion and love. The Gospel is unchanging.

3. Our service of God changes in form but in its essence it is quite unchanging. The essence of the Eucharist is one in all its forms. The service of God is the mainstay of our security.

Fourthly, continued His Grace, I have in mind the mission of the Church. The Church's task in this world never changes. The Lord said to His disciples: *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world* (Mt. 28. 19-20). This great task has never been taken away from the Church. The conditions of our lives differ from the conditions of life at the time when our Lord gave this behest. It is possible, continued His Grace, that there are difficulties in carrying it out, but the behest remains... These four main aspects should always be borne in mind, and no one will ever release us from this task.

That evening an Anglican service was held in the British Embassy, at which His Grace the Archbishop of Canterbury delivered an address.

On Monday, September 26, the Archbishop of Canterbury and the Bishop of St. Alban's laid a wreath on the grave of the Unknown Soldier at the Kremlin wall. Then the Anglican guests visited the Kremlin and viewed its fabulous cathedrals.

In the afternoon the Archbishop of Canterbury, the Bishop of St. Alban's and Canon Michael Moore paid a visit to the Council for Religious Affairs of the USSR Council of Ministers and were received by its head, Vladimir A. Kuroyedov, who welcomed the head of the delegation:

"Highly esteemed Mr. Archbishop! I would like to express my pleasure at the fact that you have come to the Soviet Union to strengthen relations with the Russian Orthodox Church, the Armenian Church and other religious associations of this country. We believe that you have come to us with the best of intentions. You will encounter a warm reception and generous hospitality wherever you go. The religious associations of the Soviet Union have numerous



The Church of the Nativity of the Blessed Virgin
 Volokolamsk (16th century, Moscow Diocese)
 and its frescoes, which are partly preserved, depict
 Aleksiy, Metropolitan of All Russia († February
 1378) (above), and events from his life (below
 left and on the next page)





**Frescoes in the Church of the Nativity of the
Blessed Virgin in Volokolamsk**

Above left half of the fresco: Metropolitan Feognost of All Russia ordaining the holy metropolitan Aleksiy, priestmonk (!); (right half of fresco): Patriarch Philopheos of Constantinople elevating Bishop Aleksiy to the dignity of Metropolitan of All Russia (?). Below: Metropolitan Aleksiy in the Tatar horde healing Khadim Taidula.

contacts with foreign organizations, and the contacts of the Russian Orthodox Church, the Armenian Church and a number of Protestant churches are particularly extensive. In fact, the religious associations of the USSR have contacts with more than 100 different countries. The Soviet Government welcomes these contacts. We believe that the strengthening of ties among churches will lead to the strengthening of the friendship among nations. I am sure that your stay in our country will serve these goals."

The Archbishop of Canterbury thanked the head of the council and said that from the moment of their arrival in the Soviet Union they had encountered only the warmest of welcomes.

Afterwards the archbishop and Vladimir Kuybyshev held a discussion.

Later that day the Archbishop of Canterbury and his entourage once again visited the Patriarchate where the Primates of the two Churches signed a joint communique (published in *JMP*, 1977, No. 12, p. 52). His Holiness Patriarch Pimen awarded all the members of the Anglican delegation the Order of St. Vladimir, Equal to the Apostles.

Then His Holiness Patriarch Pimen of Moscow and All Russia gave a large reception in honour of His Grace the Archbishop of Canterbury, Primate of All England and Metropolitan, Dr. Frederick Donald Coggan. His Holiness Patriarch Pimen delivered an address to His Grace the Archbishop of Canterbury (published in *JMP*, 1977, No. 12, p. 50).

In his reply to the address the archbishop thanked His Holiness, his brother in Christ, on behalf of all the members of his delegation for the toast which he had proposed, as well as for the great kindness and spontaneous hospitality which had been accorded them. Reminiscing about their moving experience that morning when they laid a wreath at the grave of the Unknown Soldier, His Grace recalled how the Soviet Union had made the greatest sacrifice of all in the fight against German fascism, losing about 20 million of its great people. Both he and Bishop Runcie had fought in the war and empathized with the feat of the Russian soldiers, who had defended our most cherished right, that of freedom—freedom of thought, freedom to write, freedom to travel. For this, continued His Grace, we had fought, and by this we would live.

His Grace joined his joy to that of His Holiness Patriarch Pimen at the strengthening of the relations between their Churches, and explored the great losses the Churches had suffered through silence. Now, he pointed out, there



Dr. Donald Coggan, Archbishop of Canterbury, the Primate of the Church of England, and Bishop Robert Runcie of St. Alban's at the shrine of St. Sergiy, September 1977

could be no excuse for silence. When there is silence between two branches of the Church a state of unrest emerges. The dialogue between our Churches will be continued until we have the joy of a fuller communion in prayer and in one Chalice. The archbishop said that the word "impossible" should be struck out from the dialogue about unity. He recalled the words of our Lord Jesus Christ: *I have yet many things to say unto you, but ye cannot bear them now* (Jn. 16. 12). This process of teaching continues even now. The Church has learnt much through her centuries-long history, what frequently was considered trifling often would suddenly acquire primary importance, and this historical lesson, concluded His Grace, should inspire us all. What was previously shrouded in mist has become pellucid, and thus we should pay special heed to the message the Holy Spirit has for us today. We are faced by the task of interpreting all that goes on at our many conferences, of interpreting the thought of the theologians and hierarchs of the Church and helping believers attain a true perception of things. His Grace ended by exhorting us to be amongst those who fill our churches, and to take the truth to those who are not with us, and thanked His Holiness Patriarch Pimen once again for the kindness of the latter's reception.

In the evening the guests visited the Church of the Dormition in Novodevichy Convent and attended the All-Night Vigil on the eve of the Feast of the Exaltation of the Holy Cross. On their entry into the church His Grace, the Archbishop of Canterbury, preceded by the cross-bearer, was ceremoniously welcomed by Metropolitan Yuvenaliy of Krutitsy and Kolomna and an assembly of the clergy.

During the Entrance at Great Vespers, Metropolitan Yuvenaliy and His Grace the Archbishop proceeded in solemn procession to the ambo and in view of the crowd of faithful thronging the church exchanged addresses.

"...We deeply regret," said Metropolitan Yuvenaliy, "that His Grace will be unable to remain with us until the end of the service, for he intends to depart for Kiev, the mother city of all Russian cities. Nevertheless we deeply cherish the fact that he has visited our church and joined his voice with ours in prayer. Permit me, on behalf of all of you and of myself, to convey our personal greetings to our dear guest. Your Grace! Never will I forget how I witnessed and took part in the celebration of your enthronization as Archbishop of Canterbury in 1975. I realized then the place Holy Orthodoxy occupies in your Church. Although there were many exalted dignitaries present on that occasion you still found the time and opportunity to receive me with loving warmth, your first foreign visitor after your enthronization, and to listen to what I had to say on behalf of His Holiness Patriarch Pimen and the Holy Synod. Our relations are continuously developing. Your visit to our country, known since ancient times as Holy Rus, is an occasion of great excitement for us, and we are able to repeat that Rus is still Holy, sanctified by the millions and millions of faithful sons and daughters of our Church. The Cross of Christ is our hope and it gives us the strength to carry our cross in life."

Metropolitan Yuvenaliy presented to His Grace the Archbishop of Canterbury an icon of the Exaltation of the Holy Cross.

In his reply the archbishop expressed, amongst other things, his joy at this opportunity to be able to join the Russian faithful in prayer at the time when we venerate the Cross of Christ. The Cross, he said, is our hope, and he quoted the Apostle Peter's words that Christ *bare our sins in his body on the tree* (1 Pet. 2. 24). In conclusion he expressed the conviction that our Churches will converge, for we believe in One God, Resurrected from the dead.

The guests left by an evening train for Kiev.

The following morning the Primate of the Church of England and entourage were met in Kiev by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine. Present at the meeting were Archpriest Petr Vlodek and Archpriest Sergiy Pilipchuk. The Council for Religious Affairs of the Ukrainian SSR was represented at the meeting at the station by

V. M. Udarov, the deputy head of the council and V. V. Pilipenko.

After exchanging warm greetings the guests were taken to the Hotel Ukraina, and then departed for St. Vladimir's Cathedral where they attended Festive Divine Liturgy concelebrated by Metropolitan Filaret, Patriarchal Exarch to the Ukraine, Archbishop Melkhisedek of Penza and Saransk and the cathedral clergy.

In his welcoming address to his distinguished guest Metropolitan Filaret said: "Your Grace! Today we celebrate a great historical event: the first visit by an Archbishop of Canterbury to Kiev, cradle of Russian Orthodoxy... We, Orthodox believers, and you, Anglicans, profess faith in our Lord Jesus Christ, crucified on the Cross for the salvation of the world. And although we are divided, there is much in common between our Churches. We are endeavouring to find the path to unity, the unity for which Christ, as our Chief Priest, has prayed. We believe that your visit to our country will be most fruitful, and we hope that it will serve the cause of strengthening the friendship between our Church and the Anglican Church. We are also of the conviction that your visit will assist the growing friendship between our peoples. We live in a time when mankind understands that life on earth is impossible without peace. The preservation of peace is the task of all Churches."

Metropolitan Filaret presented His Grace with an icon of the Mother of God.

In thanking Metropolitan Filaret for his warm welcoming words the Archbishop of Canterbury reminded his listeners that they had arrived in Kiev on the feast of the Cross of Christ, and that the Cross was the shield of our faith and freedom. He recalled how our two nations had fought together in the war, in the resistance to the Nazi forces. In the summer of this year, he continued, the Bishop of St. Alban's was in Moscow at the world conference, and he asked us to join him in praying that this conference would be a great step forward for us.

We know, that during the war you in the Soviet Union have suffered greatly, said His Grace, but freedom was bought with this suffering. He mentioned their visit to Moscow, and the benefit of their discussions there, and remarked what an unforgettable impression the service they had just attended had made on them, especially the moment when the congregation sang the Creed and the Lord's Prayer. The archbishop regretted that he did not know our language, that he might join in the singing of these prayers, but assured us that they were with us in their mind and hearts, experiencing within them the significance of St. Paul's statement: *One Lord, one*

th, one baptism, one God and Father of all
ph. 4. 5-6). In conclusion he expressed his
ief that the day would come when we would
mmunicate out of one Chalice.

After the Liturgy the guests visited the Con-
nt of the Protecting Veil, where the Mother
erior Elikonida and her sisters accorded His
ace the Primate of the Church of England and
entourage a joyous and hospitable welcome.
e guests toured the convent and visited its
urches. At the meal, prepared in accordance
h the requirements of the fast day the mother
erior told her guests about the history of the
vent, and about her own long service in it.
e has lived in the convent since 1908, and
ring the hard times of the fascist occupation
Kiev she was arrested and placed in a con-
centration camp. Now Reverend Mother Elikoni-
is 89.

As they left the convent the Archbishop of
nterbury asked the mother superior and all
r dear sisters in Christ to remember them in
eir prayers, noting that they prayed assiduou-
and that in prayer lay our strength.
Then the guests toured the sights of Kiev and
ited other religious communities.

The Anglican guests were particularly moved
their visit to Babiy Yar, the place where the
cists had shot more than 100,000 citizens of
ev. The Archbishop of Canterbury and the
shop of St. Alban's laid a wreath at the foot
the monument and said a prayer for those
o perished there. They also laid a wreath at
grave of the Unknown Soldier.

On September 28 Metropolitan Filaret of Kiev
d Galich, Patriarchal Exarch to the Ukraine,
ve a reception in his residence in honour of
s Grace the Archbishop of Canterbury. At the
eption Metropolitan Filaret greeted the entire
GLISH people in the person of the archbishop
d delivered an address emphasizing the coope-
tion between our Churches within the frame-
rk of the World Council of Churches and the
nference of European Churches. The Russian
hodox Church was the first to open a fra-
ternal dialogue with the Anglican Church. "We
efaced by a long journey," said Metropolitan
aret, "but we know that we are following the
ht road. Each of us must assist the achieve-
nt of Christian unity. We rejoice at the active
ticipation of the Anglican Church in working
peace on earth. This is the duty not only of
ritical leaders, but of every one of us. We un-
stand peace not only as the absence of war,
also as the cooperation of people and states.
hough we belong to different faiths we must
e in one world, and in this world live not
y the representatives of different religions,

but also states adhering to differing political
systems."

In his reply to the welcoming address the
Archbishop of Canterbury thanked his friend the
metropolitan and assured him that they value
all manifestations of friendship, and thirst for
peace among nations,⁶ among those represented
at the meeting and throughout the world. He
called on us all to fight for disarmament and to
contribute to the elimination of evil in any of
its manifestations. In this great task, His Grace
said, we must proffer our hands to one another.
He told his listeners how happy he was that the
Russian Orthodox Church showed such sympathy
for the Anglican Church, that she would be
sending her representative to the next Lambeth
Conference, and would conduct an exchange of
students. In conclusion His Grace remarked that
we are thirsting for the day when we shall com-
municate from one Chalice, and that we be-
lieve in the action of the Holy Spirit, Who has
the power to break any barrier dividing us. The
Holy Spirit reveals the truth to us in
new ways, and it is our task to learn this truth.
His Grace ended by greeting us in the name of
our one Lord.

On September 29, in the morning, the Primate
of the Church of England and his entourage de-
parted for Yerevan where they, until October 3,
were the guests of the Armenian Apostolic Church
and her Primate—the Supreme Patriarch-Ca-
tholikos of All Armenians, His Holiness Vaz-
gen I.

Returning to London via Moscow the delega-
tion from the Anglican Church once again had
the happiness of meeting His Holiness Patri-
arch Pimen, who came to Domodedovo Airport
to meet His Grace the Archbishop of Canterbury.
The Primates of the two Churches once again
exchanged brotherly greetings, testified their
mutual sympathies and love in Christ.

More than three hours remained until the next
flight to London. His Holiness Patriarch Pimen
invited His Grace the Archbishop of Canterbury
to dine in the Patriarchate. This, their farewell
meal, was conducted in an atmosphere of frater-
nal friendship.

At 5 p. m. His Holiness Patriarch Pimen arri-
ved at Sheremetyevo Airport to take a warm
farewell of the Primate of the Anglican Church.

And thus a new chapter has been added to
the history of the relations between the Russian
Orthodox Church and the Church of England.

We hope that the good seeds of friendship sown
between our two Churches and peoples will flou-
rish and bring forth plentiful fruit.

Archbishop MELKHISEDEK
of Penza and Saransk



The Life of St. Aleksiy, Holy Hierarch of Moscow and All Russia

As Written by His Holiness Patriarch Aleksiy of Moscow and All Russia

Moscow, the new capital of the Grand Duchy of Moscow which was then entering its second century of existence, was the birthplace of the child Elevferiy, a future luminary of the Church of Moscow and All Russia—Metropolitan Aleksiy. He was born in 1292-93* of influential and wealthy parents, the Chernigov boyars Feodor and Mariya, called the Byakonts. Prior to Elevferiy's birth they had been forced to leave their native city of Chernigov, laid waste by a Tatar invasion, and to seek refuge in the north-west of Russia, in Moscow, which was then more secure from frequent enemy raids. Elevferiy was his parents' first son and they, probably have given him his Greek name, meaning "free" in Russian, as a sign of the freedom from the terror and horrors of enemy attack that they enjoyed in the peaceful city of Moscow.

The boy, and then the adolescent Elevferiy was a gentle and inwardly-searching child; from earliest childhood he was a very adept student and was extremely successful at his studies. He loved solitude and bird-catching was his favourite pastime. Tradition speaks of one incident that left a particularly deep impression on the pious boy's entire subsequent life.

One day Elevferiy had left the city as was his custom, and set nets in which to catch birds, but He, without Whose will even a small bird does not fall to earth, did not send prey. The Heavenly Catcher Himself wanted to catch the earthly catcher. Tired out by his wait for prey, the boy fell asleep and, at this moment when his outer senses were dozing, an angel awakened his inner hearing, and his soul heard the ponderous words: "Aleksiy, why dost thou



Engraving on wood from a 19th-century Russian manuscript.

labour in vain? Thou shalt be a catcher of men". His startled soul awakened his body. Whose voice was that? Whose name? What did this prophesy about catching men mean? The boy wondered and sought the answer to his question in even greater inner searching and prayer: the heavenly seed had taken deep root in his soul and began to flourish. His recollection of the secret voice drew him towards all that was withered and unseen. Several years later he asked his parents to allow him to enter

* Later research showed that St. Aleksiy was born in 1304.—Ed.

monastery; and so he entered the monastery of the Epiphany in Moscow took monastic vows, whereupon he gave the name of Aleksiy, as promised in his vision.

His, then, was the dawn of St. Aleksiy's spiritual life, a dawn bright and radiant. The saintly youth passed more than twenty years in the Monastery of Epiphany, labouring for his salvation under the guidance of the starets Gerontiy, a man experienced in spiritual life, and diligently observing monastic obedience and humility, and participating together with his brother monks in church reading and singing. Do we need to speak of St. Aleksiy's particular monastic feats? It's clear that having disdained the wealth and power that was open to him as his bright and by virtue of his godfather, Grand Duke Ioann Kalita of Moscow, and which promised him a high position in the future, once his land was on the ploughshare, he never looked back; he did not seek, like some did, a life of ease and security in the guise of monastic life; he did not cut short his lengthy secret prayers in his sleep by a hairsbreadth because of laziness; he did not cast one eye at the church, as some did, and another eye beyond the monastery wall; he did not seek private property or taking vows of poverty; he did not allow his own will to interfere in his obedience.

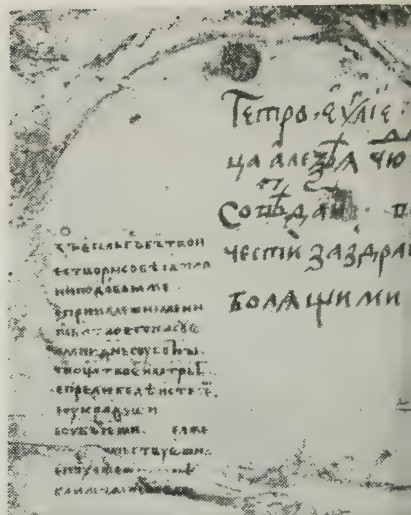
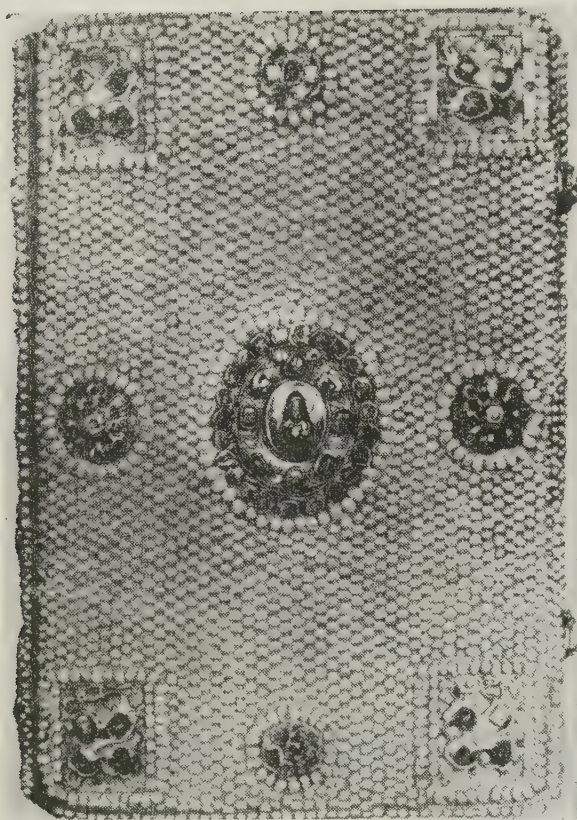
We may point to St. Aleksiy's zeal in studying the Greek as a particular feat of this time in his life. Why these studies? So that he could acquire a deeper, more precise understanding of the New Testament in its original Hellenic language. He compared the Slavonic translation of the books of the New Testament with the Greek original, cleansing them of

imperfections and errors made by unskilled copyists, he wrote the corrections in his own hand in a book that is considered one of his most precious heritages to the present day.

St. Aleksiy's virtuous monastic life and wisdom stirred Metropolitan Feognost of All Russia to take him into his own home and entrust him with the Church courts; for nearly twenty years he carried out this obedience and was the metropolitan's assistant and deputy in many other spheres. After this preparation for a broad range of Church service, St. Aleksiy was appointed bishop of the city of Vladimir; three months later he was made metropolitan, and then was unanimously elected to the throne of the Metropolitanate of All Russia by the Holy Council of the Russian Orthodox Church. This election was unusual for it was made while Metropolitan Feognost was still alive. However, it was not uninfluenced by



The Moscow Monastery of the Epiphany where the novice, Elevation, the future St. Aleksiy, took his vows in about 1312. A miniature from the "Book on the Election to the Throne" (1672—1673)



An ecclesiastical feat of St. Aleksiy, Holy of Moscow and Miracle Worker of All Russia († 1373) was the new and more accurate translation of the New Testament from the Greek into Church Slavonic. This manuscript of the New Testament in Church Slavonic handwriting in the Monastery of St. Aleksiy in Moscow is preserved as a sacred relic in the Russian Orthodox Church. On the parchment cover of the Gospel, decorated with pearls and stones (left); the inscription says that the manuscript belonged to St. Aleksiy (right).

Divine Providence, in order to warn and prevent those who might seek the throne without election, and who soon did appear, in fact, in the persons of Roman and Feodorit.

From this day on, St. Aleksiy became without question the God-elected and God-protected angel and head of the Church of All Russia. This was early in 1353, just before Metropolitan Feognost's death, which took place on March 11 of that year.

After his election, St. Aleksiy travelled to Constantinople, where he received patriarchal blessing and affirmation from Patriarch Theophilos.

Soon he had to make a more difficult and dangerous journey: word of Metropolitan Aleksiy's sanctity and of the fact that through his prayers God of the Russian land had worked great miracles reached the Tatar Horde, and the then Khan of the Horde, under whose power Russia suffered in those times, sent a stern demand through emissaries to Grand Duke Ioann that Metropolitan Aleksiy come to the Horde and cure

Khanum Taidula, his wife, who had gone blind and was possessed. Khan Janibek demanded what was not within human power; if his demand for the wife's cure was not fulfilled he might die in the uncurbed rage that was characteristic of the khans' omnipotence. At that time, wreak new and countless misfortunes on Russia, which was subject to him, and on the Church, a Metropolitan Aleksiy himself.

Misfortunes can make men great and holy, and so it was in this case.

Filled with great humility, who drew the grace of God, Aleksiy was strong of faith: he did not avoid the dangerous journey, nor did he refuse to pray for the miraculous cure. He began his difficult journey with a prayer before the relics of St. Petr, and God reaffirmed his faith with a sign: the candle at St. Petr's grave lit up by itself. Metropolitan Aleksiy went to the Horde, prayed at the khanum's sickbed and cured her, thus winning the admiration, gratitude, and respect of the Khan himself; he accepted gifts and

honours, and returned homewards bearing security for the Church and for his homeland, Russia.

The miracle placed the metropolitan so highly in the opinion of all that when another cruel Khan of the Horde threatened Russia with a devastating invasion, Grand Duke Ioann could find no better defense against it than St. Aleksiy. And so, sacrificing himself again for the common good St. Aleksiy went to the Horde and again returned with glory, bearing peace for the Church and security for his Motherland.

The words of the prophet come to mind in connection with this event: *remembered thy judgments of old, Lord; and have comforted myself* (Ps. 119. 52). Isn't this what an attentive son of Russia should feel when reflecting on Divine Providence over Russia and the Russian Church? How closely the Church and Motherland are linked! How repeatedly and miraculously across the centuries have the hostile forces of alien peoples been opposed by the Church's spiritual power in helping and supporting the victorious forces of our country!

Not long ago, during the difficult period of the Great Patriotic War we were all reverent witnesses of this spiritual strength of faith and love for the Motherland, which miraculously merged with the force of victorious arms.

We recall these recent and long-ago days with gratitude and with hope for the future, we draw on them for strength in solidarity and love that is ready for any sacrifice for the sake of the good of the Church and Motherland. For over twenty-four years Metropolitan Aleksiy carried out his ministry in Moscow, founding monasteries and churches and edifying the extensive Russian flock by his example of piety and unceasing pastoral service.* Everything he began that was directed towards the good of the Church was crowned with unfailing success; his beneficial influence succeeded in uniting the Russian princes, and this unity gave Dimitriy Ioannovich, the Grand Duke of Moscow, the opportunity soon after the saint's death to join forces

and come out against Mamai's formidable hordes, winning victory over them on Kulikovo Field.

But there was one undertaking which St. Aleksiy failed to bring to a successful end. There was one undertaking in which he did not emerge victorious. We look and are amazed; we are moved, but we do not understand. How could it happen that the miracle-worker began something that he was not able to complete? How could this pastor wise in God have started something in which he did not emerge triumphant? Unbelievable perhaps, but that is what happened.

As he approached the end of his earthly life, St. Aleksiy wanted to find a successor for himself. Saints see saints, and so St. Aleksiy saw St. Sergiy. He summoned him and offered him his throne. But St. Sergiy refused, and Aleksiy did not insist. How is it that St. Aleksiy's undertaking met with failure? How is it that humble St. Sergiy decided to reject the offer of St. Aleksiy, whose commands he always obeyed as if they were the words of the Lord Himself? How is it that St. Aleksiy could not persuade Hegumen Sergiy by the power of Church and monastic obedience?

We receive no answer to all these questions from either St. Aleksiy or St. Sergiy. Only from the depths of our hearts' reverence for both saints can we call out with the Psalmist: "Wonderful is God in his saints" (Church Slavonic Psalter 67, 36).

Truly, in this instance God is wonderful in St. Aleksiy. Wonderful in that, not having given him a successor in St. Sergiy, who was equal to him in sanctity, the Lord granted him and several holy Primates who succeeded him, the exclusively strong power of grace in His Church. And today, despite his outward silence, St. Aleksiy preaches piety and defends Orthodoxy; the grace-endowed power that he was granted acts invisibly, cleansing and fortifying our feeble and imperfect prayers, spreading a sweet spiritual fragrance all around, healing and nourishing the Church's flock, pastors, and sheep.

On February 12, 1378, at five o'clock in the morning during the morning

*One of the saint's sermons is published in "Sermons" section.—Ed.

singing, St. Aleksey departed unto the Lord in his old age.

He was tearfully seen off to his temporal resting place by Grand Duke Dimitriy of Moscow, the bishops, the clergy, and the flock, who had lost in him a wise teacher, loving father. His body was laid to rest in the Chapel of the Annunciation inside the Church of the Miracle of the Archangel Michael in the Monastery of St. Michael's Miracle founded by St. Aleksey in the Kremlin.

In the reign of Grand Duke Vasiliy the Blind, sixty years after St. Aleksey's death, his incorruptible body was invented, and from that date he has been honoured as a saint.

On May 20, 1686, in the reign of the Tsars Ivan and Peter the Great and in the time of Patriarch Ioakim of All Russia, St. Aleksey's holy relics were translated to a newly built church with chapels in this same monastery: the Chapel of the Annunciation and St. Aleksey's Chapel, and his holy relics were placed under the arch dividing the two chapels.

Since that time the Church has ce-

lebrated St. Aleksey's feast day on February 12 and May 20.

Six centuries have passed since St. Aleksey took his rest from his external pastoral deeds, and yet the flock continues to flow towards him on the appointed days and at all times with faith, reverence, with their petition for help in sorrow, need, sickness, misfortune, and temptation, with hope in his good deeds, seen and unseen, which many people have enjoyed.

And in our time, too, we kneel with particular love at his holy grave on the joyful days celebrating the translation of his sacred relics to the Cathedral Church of Moscow and see in this phenomenon a sign of his unfaltering love for his flock, which reveres him and hopes for more blessings and good deeds from him. Amen.

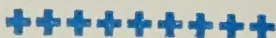
(An excerpt from the jubilee material: "For the Church's Celebration of Moscow's 800th Anniversary", Publication of the Moscow Patriarchate, Moscow 1948, pp. 47-53. In Russian)

The Novosibirsk Cathedral of the Ascension outside and inside (after the reconstruction)

See p. 27.



Archbishop Gedeon of Novosibirsk and Barnaul at Divine Liturgy in the episcopal cathedral of the Ascension in Novosibirsk, on September 25, 1977, 17th Sunday after Pentecost.



See p. 27.



